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IN VAIN WITHOUT GOD.

VOORHEES COLLEGE VELLORE

The American Arcot Mission Centenary Number

OL. XVIII APRIL 1954 No. 1

Voorhees College

VELLORE

IN VAIN WITHOUT GOD.

With the Principal's Compliments

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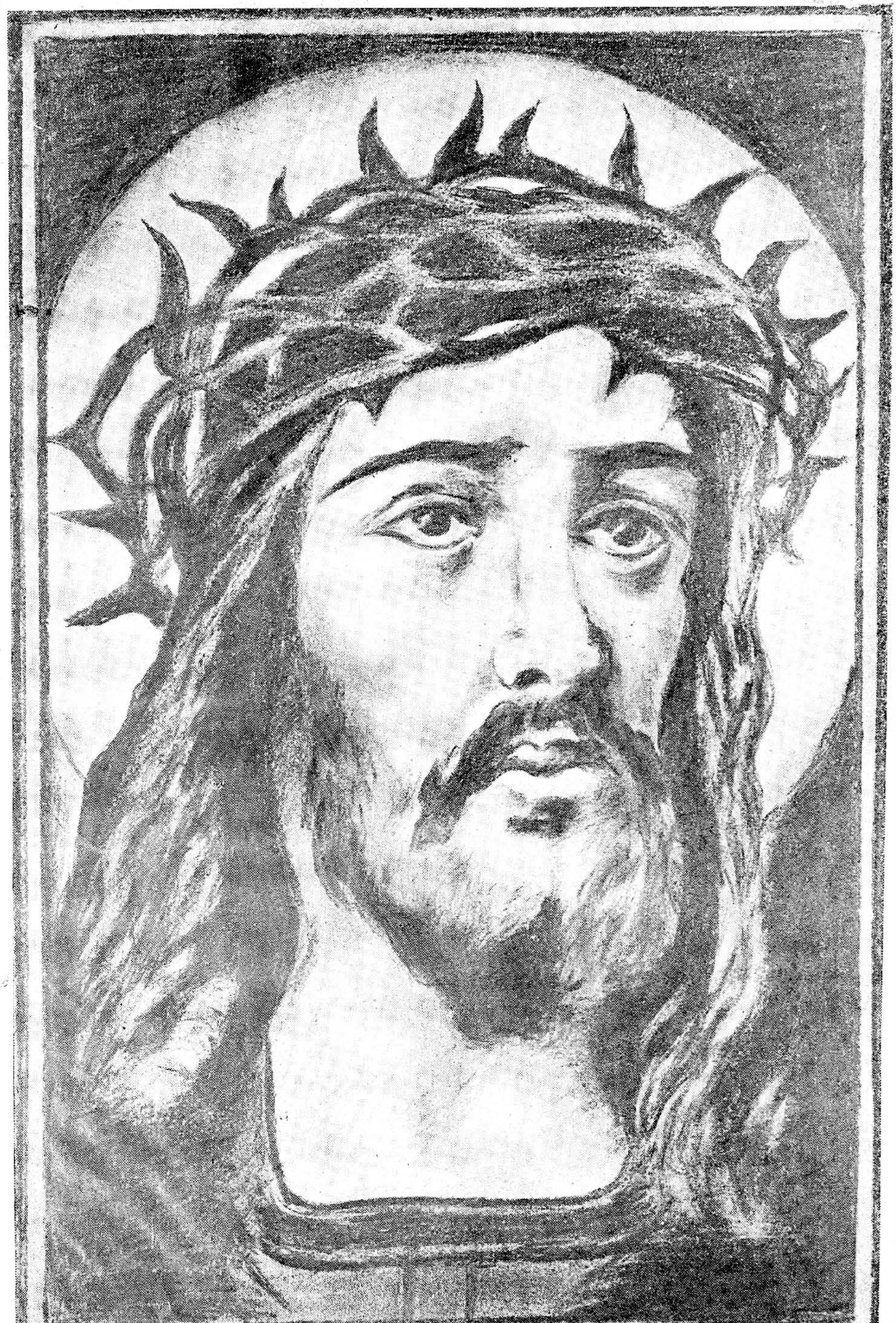

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We give thanks O Lord.

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EDITORIAL.

A brief survey of the growth of the Arcot Mission.

We are very happy indeed to present the Centenary Number to our hundreds of readers all over. The American Arcot Mission has had its one hundred years of useful existence in this part of South India. And India may very well be legitimately proud of permitting the Arcot Mission to slowly but steadily spread out its branches from Arcot where it found a fertile soil to sprout up and send its roots deep enough to stand the test of time for a century. Rightly is the history of the Mission symbolized by an out-spreading banyan tree which is very popular in this great land of ours. So then, under the spreading branches of the Arcot Mission in Arcot, Ranipet, Vellore, Tindivanam, Chittoor, Punganoor, Palmaner and Madanapalle hundreds of thousands of good Christian souls had lived and died. People had come into this world, played their role, and left this for a better place, but the Arcot Mission continues to exist, rendering yeomen service to humanity in the fields of education, in the healing ministry and last but not the least in the happy ministry of spreading the good news to those who have been groping in the dark to find the true God and the Saviour of mankind. It is really wonderful and perhaps beyond the human comprehension of average level to notice how marvellously the kingdom of God has spread in the areas mentioned above. Look at the great zeal and the fervour combined with the spirit of sacrifice found in the hearts of the pioneer missionaries but for whose spade-work and strong foundation this grand edifice of to-day would not have been untiringly constructed. Well, the work of spreading the kingdom of God is still growing on the mighty bulwark of decades. It is not easy to survey the work of one hundred long years in these few lines. We would, therefore, commend to our readers a thorough perusal of the Centenary Souvenir for more information on one hundred years of splendid work done by the Arcot Mission.

Growth of institutions.

But in passing we should like to observe how an institution grows, not merely by the brain, physical or moral force or a charitable disposition of an individual or a particular community alone but by the harmonious blending of all these found among individuals. So we cannot ignore the tiny little services of the village teacher and the preacher which, contrasted with the greater services of greater

men, have their own places of importance. We, therefore, take this opportunity of paying a glowing tribute not only to all those great men, the Scudders and the Chamberlains and a host of good-spirited missionaries who had given of their best to India but also to hundreds of lesser men whose little services had gone a long way in strengthening this Mission. It is quite good to celebrate great names by a fine display of bright portraits. Well, those belong to the galaxy of great men. But there are always hundreds of humble souls who go unrecognised, despite their good services. It is good to remember those names also side by side with great names. If to-day we could boast of hundreds of elementary schools, flourishing high schools, good hospitals and a big college like ours, it was because of that great love and compassion for mankind so beautifully manifested in our Lord. Greater love could no man show than that shown by one who laid down his life. It is this saving power that has attracted millions to the feet of Jesus. It is that spirit of sacrifice which has been translated into action. And now we have solid monumental pieces of work which truly portray the real Christian spirit. But for this religious back-ground an institution like the Christian Medical College in Vellore and the hopsital attached to it or similar institutions elsewhere or a great educational institution like Voorhees would never have come into existence.

Culture and Civilization.

Now like any other educational institution, we in Voorhees have been striving hard to do something to uphold culture and civilization. A complete civilization is possible only through complete intelligence. If at any time civilization is at stake, it is mainly due to random impulse and irrational habit governing our actions which dispose our lives. It is highly unfortunate that despite all the ultra-modern scientific advancement one could boast of, traces of amazingly primitive traits are still present in human society. People are not yet entirely free from petty prejudices, vested interests and phantom fears. Right type of education must tackle these knotty problems. Indiscipline all around us seems to be a glaring phenomenon exihibited seriously among the rising generation. There is plenty of intelligence in the common man, no doubt, but it is more often perverted and tinctured with fear and suspicion. The servant fears and suspects that the master is generally dominating him; the student imagines that the teacher is turning a dictator and the wage-earner believes that the land-lord or the capitalist has his own way of doing things. Well, this grave danger of fear and suspicion ruling our lives must be removed root and branch from out of the breast of man.

People say that in new India more and more of educated men and women are needed, more of skilled technicians must be turned out year after year, but shall we stop there? Do we not need men and women of character? Do we have enough of people of character? What is character? Without being too very idealistic, let us see for a moment what constitutes character, for it is said that an idealist is one, who on noticing that a rose smells better than a cabbage, concludes that a rose also tastes better than a cabbage. So let us not become idealists but see if we could call a spade a spade. Is leading a life of indiscipline character? Is disturbing the peace of others character? Is using the atomic energy for complete annihilation of mankind the test of national character? "Thou shall not kill" is a very good commandment in the Decalogue found in the Old Testament. Killing does not literally mean the taking away of another's life by a sword or a pistol. Every little act that we do from morn till night to wound the feelings of others is an act of first-rate murder. It is here that the right type of education must teach us to become men of character by avoiding breaking this beautiful commandment. **Character-formation.**

We are very happy to note that well-meaning political leaders and verteran educationists are all turning their attention towards effecting discipline among students and much is being said about character-formation. People are now trying to diagnose the disease and suggest remedies as well. Re-organisation of 'varsity education has caught the attention of the Central Advisory Board of Education. Among the causes traced by them loss of idealism and loss of leadership by teachers and the flow of ill-equipped personnel into the teaching profession are worth noting. Instituting of National Professorship is going to give a great impetus to a number of self-made teachers. The profession needs not merely scholarly men and women but people who would devote themselves heart and soul to the cause of education with a real vocational bias. That would imply the complete avoidance of dual or multi-loyalty. We cannot think of a teacher being an insurance agent as well. Similarly, a clerk or a lawyer or a doctor and more so a politician should never think of becoming a teacher. It is a serious blunder that people are committing by foolishing imagining that anybody could become a teacher. An irresponsible person will be a regular misfit for and a pest in the teaching profession. Something must be done to choose the right type of men and women for this noble vocation. A course of educational psychology for fresh men entering the profession will be an additional qualification.

The future of Voorhees.

We in Voorhees have been thinking along the lines suggested by the Central Advisory Board and by tackling problems confronting both the teachers and the taught alike we have been carrying on so far. But now a more serious prolem directly confronting us is the new scheme contemplated by the Government and the University. We do welcome it as it is going to be of immense help in getting suitable candidates for collegiate courses, but then we can no longer continue in our present status as a Second Grade College, if we wish to fit in with the new scheme. Arguments are unnecessary, we think, to put up a case in favour of Voorhees being raised to a First Grade status. The Principal's strenuous work in preparing the plans for the first grade scheme is quite commendable. But his hands need to be strengthened by the Management and the Home Board. The college owes its existence to the goodwill of the Reformed Church in America abroad as also to that of the enlightened public of Vellore. We still depend on them for their continued material and moral support. The cause is so sublime that it needs no comments whatsoever except that we could appeal only to a better judgment on the future of this pretty old institution. There cannot be two opinions on the fact that under the new scheme contemplated we will be able to enlist deeper loyalty and more attachment to the institution on the part of the students. The cultural and spiritual influences will be surely great. We dare say that Voorhees is dear to the hearts of those good souls in America as it is to generations of students and their parents in this large town.

The Reformed Church in America has been very gracious in sending Delegates to the Centenary Celebrations and they freely moved with us and studied conditions. We are not over-optimistic, when we say that they will present our case before the Home Board and do their best to raise the status of this College. Then we look to our students, past and present, to stand by the institution in upholding its prestige. We gratefully acknowledge the sentiments expressed by the Alumni Association, from time to time. We know they could well nigh be depended upon in the hour of need. We need their prayers and good wishes and even their good counsel and their abiding interest in the Alma Mater.

Faith can remove mountains and it can level down molehills, too, but molehills are often more troublesome than the mountains, we know. And so we do not wish to develop a gloomy attitude, by thinking of insurmountable difficulties which may not be present at

all. The world needs more and more men of vision and integrity who would smile and never worry but

" If none should murmur or complain,
And everyone should labour
In useful work and each were fain
To help and cheer his neighbour
And if perhaps, we both should try
That glorious time to hurry ;
If you and I, just you and I
Should smile and never worry ;
Perhaps in some near by-and-by
Good time might get started.
Then what a blessed world 'twould be
For you and me, just you and me. "

———o———

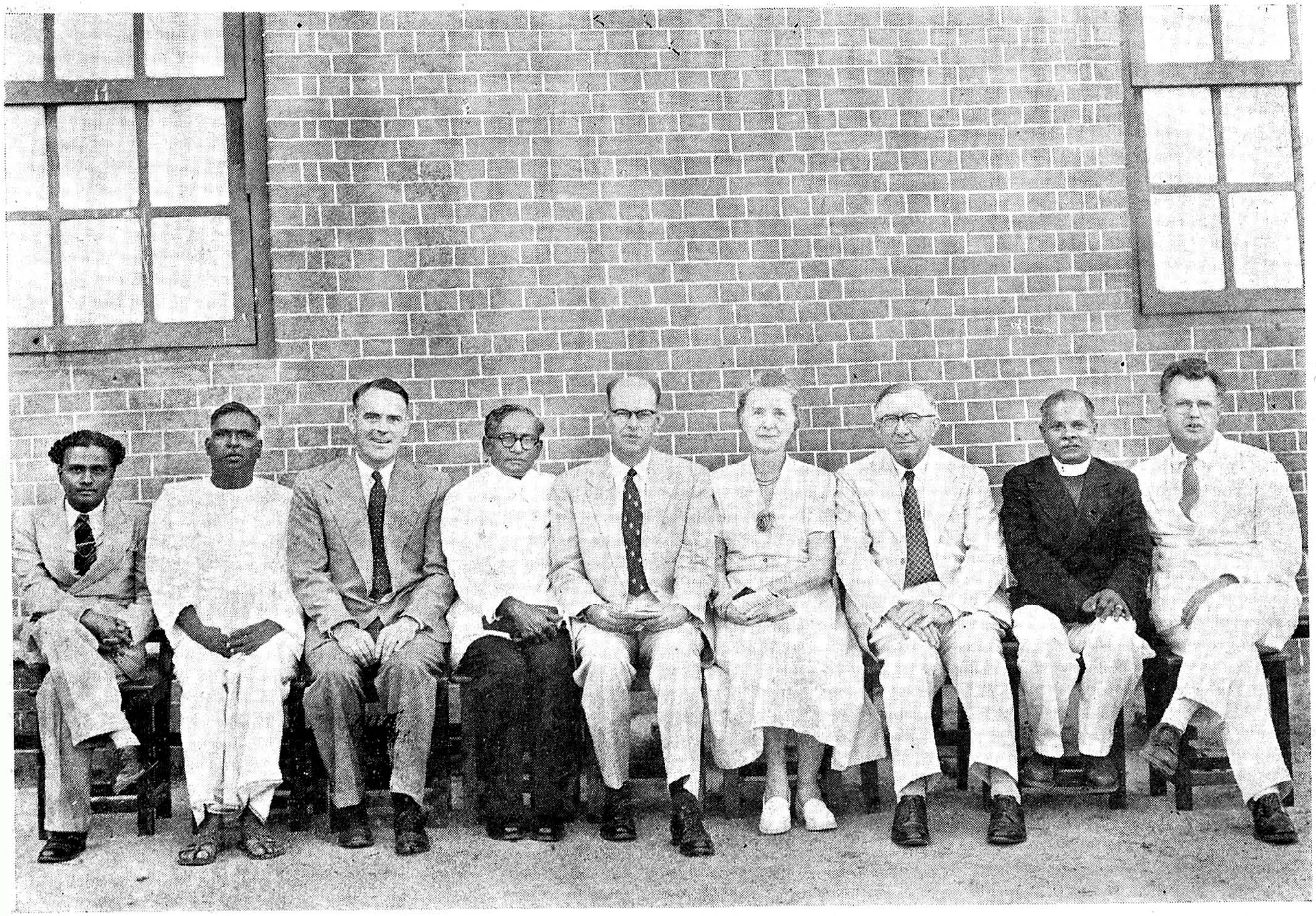
COLLEGE DIARY

'53—'54.

June, '53	10th ...	College re-opens.
	24th ...	Juniors join us.
July	9th ...	Christian Members' Staff meeting.
	12th ...	Mr. Hopkinson, student delegate from the United States visits the S.C.M.
	19th ...	Dedication Service by the Principal.
	23rd ...	Examinations Committee meets.
	26th ...	Chapel Service—Rev. John Sathyanathan, M.A.
August	3rd ...	Dr. P. Kutumbiah, M.D., Principal, C.M.C., Vellore speaks at the morning assembly.
	16th ...	Chapel Service—Mr. J. J. De Valois, B.Sc., Principal, A. A. M. Agricultural Institute, Katpadi.
	19th ...	Mr. Lal Mohan Patnaik, ex-Speaker, Orissa Assembly, speaks at the morning assembly.
	11th ...	Staff Fellowship meets
	12th ...	College Governing Board meets.
	15th ...	Independence Day-Mr. M. J. Sudarsanam, M.A., speaks.
	20th ...	Essay Competition for the Independence Day—
	,,	College Governing Board meets.
	23rd ...	Chapel Service—Rev. E. Tychicus, B.D., Headmaster, Arcot Theological Seminary, Vellore, speaks.
September	14th ...	Michaelmas Holidays begin.
October	8th ...	The College re-opens after Michaelmas.
	11th ...	Chapel Service—The Principal preaches.
	20th ...	The Editorial Board of the College Magazine meets.
	21st ...	Philosophy Association conducts debate on "Whether life is a bed of roses or thorns". Mr. S. J. Jegaraj, B.A., (Hons)., presides and Mr. D. Narender, B.A., (Hons)., acts as observer.
	28th ...	M. Anantanarayanan, Esq., M.A., (Cantab) I.C.S., Dist. Judge, addresses on the UNO and World Peace.
November	10th ...	Staff Club meeting.
	11th ...	The inaugural address of the Tamil Association.
	14th ...	Tamil Association Debate.
	15th ...	Chapel Service—Dr. A. E. Inbanathan, Ph. D., Chaplain, C. M. C. Vellore, preaches.

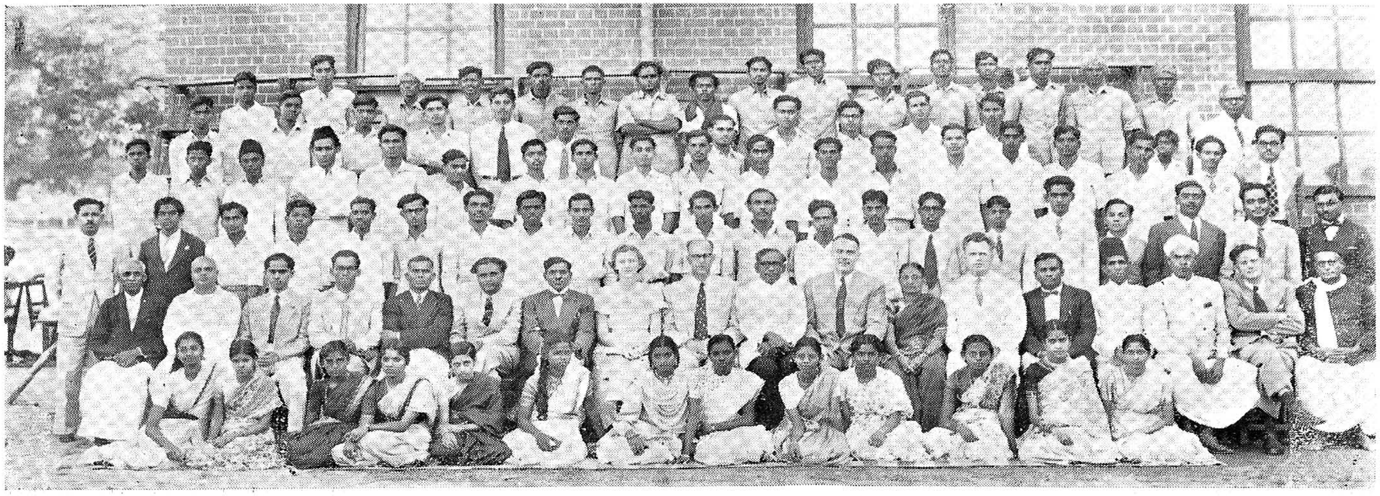
	18th ...	Tbe inaugural address of the English Association. Mr. T. Muniswamy Naidu, B.A., B.L., Advocate, (President Alumni Assn.) addresses.
	22nd ...	Chapel Service—Mr. S. D. Collison, M.A., preaches.
	23rd ...	Staff Fellowship meets.
	27th ...	History Association—Mr. D. T. Subrahmanyam, M.A., L.T., Professor, Islamiah College, Vaniyambadi, speaks. Mr. M. J. Sudarsanam, M.A., presides.
December	2nd ...	Mathematics Association—Mr. S. D. Collison, M.A., presides.
	12th ...	Christmas Play—'Man Born to be King' presented by staff and students.
	13th ...	Carol Service—Dr. B. M. Luben, D.D., Secretary, Board of Foreign Missions, R. C. A., gives the message. The same play was enacted. The New Hostel Christmas Dinner with the Delegates from the Reformed Church in America, U.S.A., and the Bishop and Mrs. Hollis.
	15th ...	Staff Fellowship.
	16th ...	The College Governing Board meets.
	20th ...	The Hindu Hostel Christmas Tea along with the Delegates from the R. C. A. The students of the hostel present a Tamil play entitled "Abundant Love"
	21st ...	Christmas Cheer to the Sweepers' Colony by the S. C. M. Rev. Harvey B. Hoffman, President, Board of Foreign Missions, R. C. A., presides, Dr. B. M. Luben gives the message and Miss Marian Van Horne, Secretary, Youth Department, gives away the prizes.
		College closes for Christmas.
January '54	14th ...	The Alumni Association Executive meets.
	16th ...	College re-opens after Christmas.
	18th ...	College Day—Rev. Harvey B. Hoffman, presides and Dr. B. M. Luben delivers the address and distributes the prizes.
	24th ...	The S.C.M. Annual Retreat—The Metropolitan of Travancore—Leader.
	26th ...	Republic Day—Mr. V. R. Seethapathy, B.A., B.L., Chairman, Vellore Municipal Council, unfurls the flag, Mr. C. Yogasundaram, M.A., L.T., and P. V. Dadhu Chetty give speeches in Tamil.

	29th	...	Thiruvalluvar Day—Dr. M. Varadarajanar, M.A., M.O.L., Ph.D., Head of the Dept. of Tamil, Pachiyappa's College, Madras, delivers the address. Mr. C. S. Raja Pillai unveils the portrait of Sri V. K.
February	3rd	...	History Association Debate on linguistic provinces. Dr. J. H. Piet, Vice-Principal of the college presides.
			Natural Science Association. Mr B. H. Rao, Municipal Health Officer speaks on community hygiene. Mr. K. C. Gopalachari, B. Sc., L.T., presides.
	8th	...	Hostel Day—The Principal presides. Dr. Blaise Levai, M.A., B.D., Ed.D., speaks. Mrs. Piet, B.A., distributes the prizes.
	10th	...	Tamil Association Debate—Mr. C. Yogasundram, M.A., L.T., presides.
	12 & 13th	...	Annual Sports. A. S. Venkatesan, Esq., I.A.S., District Collector, North Arcot, Vellore, presides.
	20th	..	The New Hostel Day. The Principal presides. Dr. J. H. Piet, Vice-Principal of the College, delivers the address. Mrs. R. Jesuratnam, B.A., L.T., distributes the prizes.
	21st	...	Universal Day of Prayer—Dr. Blaise Levai speaks.
	26th	...	Closing Service for Seniors. Dr. Blaise Levai delivers the address.
	27th	...	Farwell to Mr. C. S. Rajah Pillai by the Staff Fellowship.
	,,	...	Do. by the present students.
March	3rd	...	Staff Fellowship.
	10th	...	History Assn.—Valedictory address by Mr. M. J. Sudarsanam, M.A.
	11th	...	Annual Examination commences.
	13th	...	Fellowship Club Meeting.
	15th	...	Staff Fellowship.
	19th	...	College closes for summer.
	,,	...	History Assn. Excursion to Ginjee.
	20th	...	College Governing Board meets.



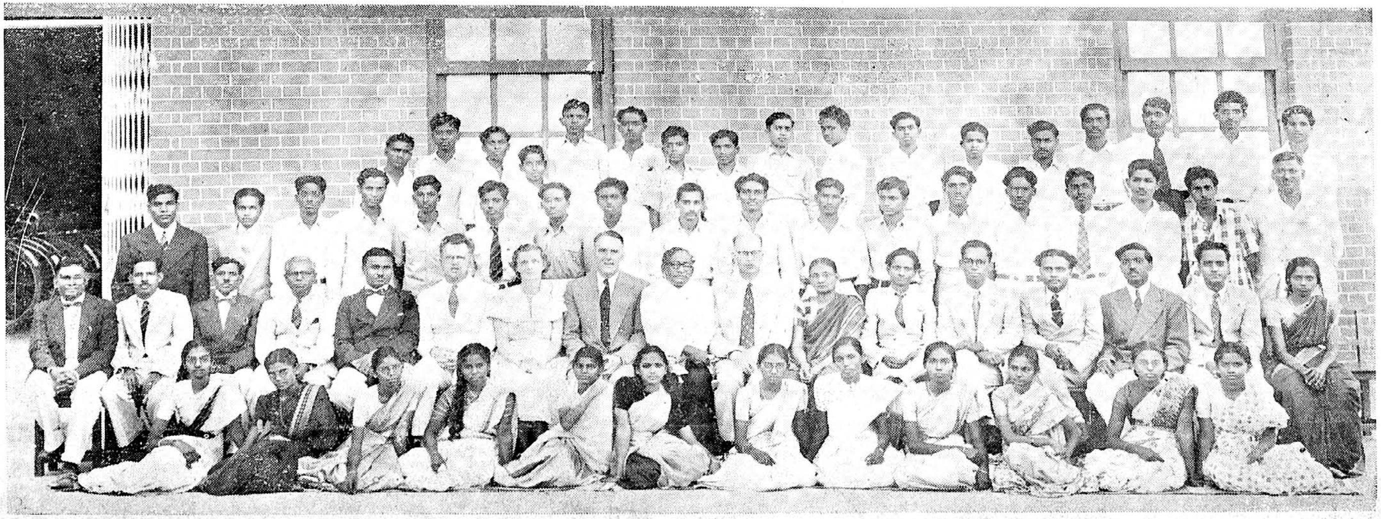
College Governing Board.

Outgoing students—Group I

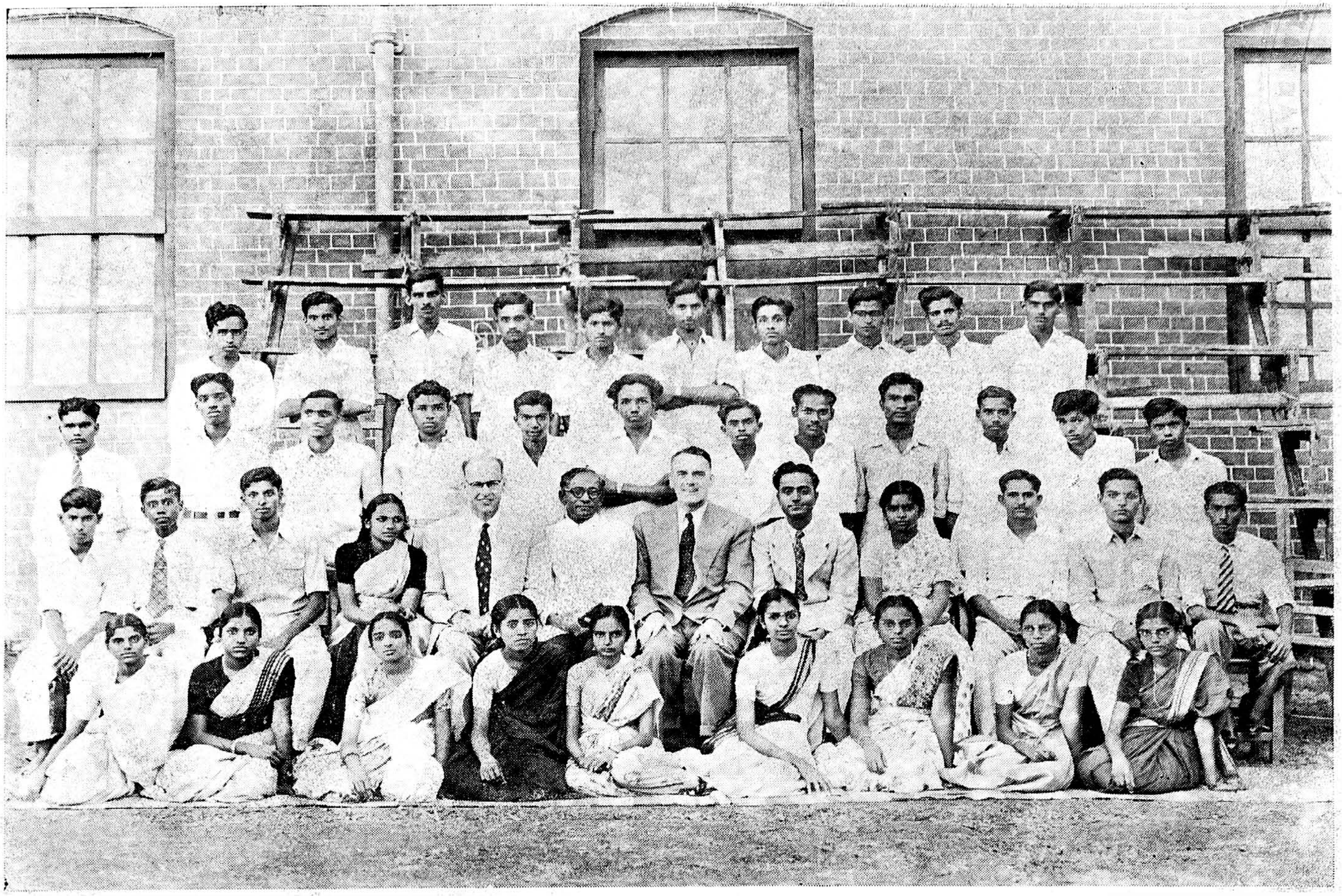


Outgoing students—Group II

Outgoing students—Group III



College S. C. M. Group.



College Social Service Squad.

SPECIALISTS IN TRUTH

College Day Address

by

REV. Dr. B. M. LUBEN, D.D.,
Secretary, Board of Foreign Missions, R.C.A., N.Y.

It is a rare honor indeed to be invited to give the address on this College Day. We express our appreciation to the Principal and the College Council for their gracious invitation. We would capitalize on the occasion by presenting a theme we believe to be vital to the welfare of us all. It is so relevant to our day and situation that we make bold to assert it is not possible in our presentation of it to be guilty of over-emphasis. We commend the proposition with all the moral fervor, of which we are capable, for if it is accepted, you will be one kind of person, and if you reject it, you will be an entirely different sort of man or woman.

I would be naive indeed to imagine the theme new or novel, for it is Christian and a part of the very fabric of a Christian college. Moreover, without it the scientist would never arrive and human progress would cease. Though it is neither new nor novel, I am utterly convinced that it is basic both to successful personal living and to the health of Church and State. Further, it is a principle today violated on such colossal proportions as to threaten us with the direst of consequences. If this sounds alarmist, only remember that in this moral universe in which

God has placed us, there are strange, revolutionary periods in history when man loses his head and engages in fantastically suicidal pursuits. We are living in just that kind of a day and I care not what your vocation may be as you study here or are out serving in the spiritually lean life of the mid-twentieth century, your usefulness will depend in great measure on what you may think and do about the thing we are here presenting. I want to talk about your commitment to truth.

Many centuries ago two kings met. Let us call them King A and King B. They met in the capital city of King A. Their conversation centered on the area ruled by the visiting one, King B. He was accused by the servants of King A of plotting to seize their master's realm. King B carefully explained that this was not true. In fact, King A was convinced that the rumour was groundless and inspired by malice. He wished for peace and promptly took steps to rectify the situation.

But enter the villain! Malice is an irrational dreadful kind of thing. The people were out for blood and insisted that their King was in great danger and should take punitive measures against his rival. In fact, why not kill him at once while he was in the palace? King A protested the innocence of the accused, seeking to exonerate King B and to pacify the people.

The court scene now takes a fascinating and terrible turn. King A finds *himself* on trial. He stands between an innocent man, and an infuriated mob. His life was not in danger, for he had his soldiers at hand. It was his character that was being tried. The leaders of the mob conducted the trial in a clever and relentless fashion. The king in turn employed every device at his command to save King B. But he was eventually maneuvered into a position where he had to choose between his throne and the life of the innocent. Faced with these alternatives, he finally yielded to the people, and allowed the innocent man to be executed the same day.

Such, in brief, is the story of the trial of King A, Pontius Pilate, the Roman procurator of Judea. Tradition has it that not many years later he committed suicide. It matters little. When he gave King B, our Lord, to the cross, something died within him. The Roman ceased to live long before it was proper to write his necrology.

A strange man, this Pilate. He came from a family of fame. He was of high rank and enjoyed the confidence of the Emperor. He was possessed of judicial impartiality, recognizing the motives of the accusers and the absurdity of their charges, and strenuously attempting to free Jesus whom he knew to be innocent. Yet, when his resources of persuasion and evasion were exhausted he became guilty of a judicial murder. His name is entered in the ignominious list of those men of history who could have been placed on the roster of the morally great by one courageous stand in the moment of decision. Rather, he becomes a symbol of the political coward.

The Achillian heel of this tragic Roman becomes plain in a conversation he had with our Lord. "How about it?" asks Pilate. "The people accuse you of being a king. Are you a king?" "Yes," replies Jesus, "I am a king. I was born to be a king. But my kingdom is not like yours. It is not of this world. Mine is a spiritual realm. It has to do with *truth.* I have come to speak of truth. And Pilate, all who love truth listen to me." And then Pilate, tense with the trial, whipped out a question in peply, "What is truth?" It was not altogether cynical. There was a note of wistfulness there. But it was the outburst of a sceptic, nevertheless. It was the desolate cry of a desperate man who had no anchor of truth to give him moral strength in this storm that was overwhelming him. As he goes down, one at once despises, and pities him.

The important thing to observe about Pilate is that he knew what was right, but for selfish and cowardly reasons refused to do it. In other words, he knew the truth, but was *not committed* to it. This was Pilate's real failure. He played fast and loose with elemental truths and moral concepts he recognized and feared. He glimpsed the ultimates of life, but was afraid to face squarely up to them or to deny them. *Never committed to truth,* he vacillated and compromised. Always a sceptic, he was always afraid, for scepticism and fear are inseparable twins. Then when he stood between falsehood, lies and deceit embodied in the mob, and truth in the person of Christ, we read that he was afraid and "willing to content the people, delivered Jesus to be crucified." Without the fear of God in his heart, the fear of man was his undoing.

If there is pity in our hearts for this tragic figure who blundered his way to infamy so long ago, how much greater is our concern for the young twentieth century Pilates who graduate from our institutions of learning intellectually equipped, but holding themselves aloof from any commitment to truth. Not only do they elect to be the spiritual orphans of our generation, but they disqualify themselves from playing any major role in the creative movements of our day. No man, who is unsure of his faith because he has not pledged himself to truth, has a valid sense of direction for one of the most daring and difficult periods in human history.

Some two years ago a sense of dismay swept over the American people. Startling lapses in high places emphasized a paucity of trusted leadership. This in turn pointed the finger to the dangerous decay in large areas of the body politic. As a result, thinking men are reflecting on the kind of education the young people of the nation should be receiving. In his inaugural address at Rutgers University, Dr. Lewis Webster Jones declared that the world situation is such that "Universities must now put first the education of young men and women *as persons and citizens*, recognizing that their training as competent technicians is necessary, but of secondary importance." What is true of America goes today for other countries, too. However important knowledge may be, *character* today has a higher rating To complete the analysis we should turn to St. Augustine of the 5th century who wisely said that

'A man's character is to be judged not by what he *knows* but by what he *loves*."

Here is the crux of the matter. To *know* truth is one thing. To *love* truth is an entirely different thing. If you as young men and women leave this institution knowing truth without embracing it, essentially you will have failed at the point of critical importance. In no sense of the word can it be said that you have successfully completed your college career. Your position is comparable to that of the one who when faced with truth incarnate excused himself with " What is Truth ?"

When Thomas Jefferson was planning the University of Virginia, he wrote, " This institution will be based on the illimitable freedom of the human mind. For here we are not afraid to follow the truth wherever it may lead ". Not afraid to follow the truth wherever if may lead— what a magnificent statement of fearless devotion to truth ! Devotion to truth—that's it ! God give us men and women in India and everywhere who have that royal virtue !

Do not forget, young friends, that this is just the principle to which you are constantly exposed here during the years of the opening of your minds and hearts. A Christian college encourages not only a grasp of truth, but also a devotion to truth. The ultimate goal of a Christian college is commitment to truth. If you have come to that point of decision, then the institution has been successful. Then you are as that disciple who one day when our Lord spoke truths not easy to receive and indicated the difficulties of discipleship, so that many left Him and He turned to the twelve and asked " Will ye also go away ?", that disciple exclaimed, " Lord, to whom shall we go ? Thou hast the words of eternal life " To Peter, commited to truth, it was just as simple as that. The Lord had the truth, therefore no matter how difficult the road, the disciple was ready to follow. He did not follow because it was popular or profitable, but because he was *committed to truth*.

Now Peter and Pilate are the prototypes of those who love truth and those who do not. Both these men made sorry spectacles of themselves at the trial. Peter denied truth—and told a terrible lie. Pilate evaded truth—and sent an innocent man to die. Immediately thereafter Peter wept the hot tears of a man with a broken heart. Pilate, in a juvenile petulant fashion, sought revenge on those who had gotten him into such an embarrassing predicament. It was all in their sense of direction, their attitude to truth. In the life of Pilate it was just an incident, unpleasant and dangerous though it may have been, and he apparently continued thereafter in the falacious supposition that the moral order does allow the leniency of neutrality in our attitude toward trnth. To Peter it was more than an incident—it was an awful lapse of loyalty to truth that sent him into convulsions of grief and bitter remorse. Pilate is remembered as the cowardly weakling, who did nothing to redeem his crime. Peter is writ large in the history of the Christian Church as the fearless follower of Him Who declared, " I am the truth ". Pilate sought to save

himself by dodging reality and perished. Peter rose from his defeat and following truth all the way, became immortal.

It must be plain to us that the human spirit finds its freedom and its greatness in surrender. There is a Christian hymn which declares.

"Make me a captive, Lord,
And then I shall be free."

But it must be equally plain that while we find ourselves forever confined and imprisoned while uncommitted to truth, devotion to truth exacts its own high price. "If any man would come after me, let him deny himself, take up his cross and follow me."[1] Truth never leads along the broad smooth highway of easy travel. It forever eventuates in the difficult and dangerous.

Light is thrown on the nature of any commitment to truth by looking at the difficult and dangerous elements in the situation as we have them today. There is, for instance, the temptation to *scepticism.* If we had one voice today, clearly and compellingly setting forth truth, the whole matter would be less complex. Rather there is a babel of voices, setting forth various claims, in the realms of highest importance, including religion.

This may have been a part of Pilate's difficulty. He knew the idoltry of Rome, including emperor worship. He came to one of the Provinces and found just the opposite in the fanatical monotheism of the Jews. Then they bring to him One who had differing ideas, yet claimed to speak the truth. Having no prior commitment to truth Pilate took retreat in scepticism. He did not deny truth. He just exclaimed, 'How in the world can one know what the truth is !'.

Our age is peculiarly susceptible to this mood. Millions of young people in both East and West having suffered the disillusionment of political and religious systems and betrayed by their elders, are today religious sceptics bordering on cynicism. Cynicism often gains polite standing in society by assuming the position of intellectual aloofness from that which matters most on the ground that it really *does'nt* matter much and besides is quite unknowable. To this temptation many succumb. One can only be led to remark that permanent scepticism is either a sign of a weak intellect, or it is a confession that the problem of greatest interest and importance to us is insoluble. God may forgive the first, but never the second. Scepticism is no fortress; it is the most vulnerable position a modern may assume.

If one resists the temptation to scepticism, he next meets the hazard of *adverse public opinion.* It is a hazard one cannot possibly escape if he is to be devoted to truth, for there is so much in modern thought that militates against any clear definition of objective truth. In a laboratary no latitude is allowed if the correct answer is to be reached. In a large segment of the popular mind, however, religion is in an altogether different category. No exactitude is here required. If two and two add up to three, four, or even seven, what's the difference? Emotion is more important than veracity! Prejudice replaces precision. Opposites may add

up to the same thing without in the least troubling anybody, roads going in opposite directions with different goals all lead to God as long as a liberal dose of sincerity is sprinkled over the whole impossible concoction! It troubles no one, no one, that is, except those who believe truth to have some importance in the whole order of things, including religion.

A few months ago I worshipped in the Madison Avenue Presbyterian Church in New York and heard Dr. George A. Buttrick give a report to that large congregation on his trip of several months around the world. In the course of a magnificent sermon he startled all by pausing and then declaring, "If it should come to your ears that I have commited murder, you must at once draw the conclusion that it is because someone said 'Their religion is good enough for them' just once too often.!" And then he went on to say that it is not we who are bigoted and impertinent when we claim that Christianity is the ultimate and only faith; it is the Christ who has claimed us. Christ is what He claimed to be, the only Saviour of men, or He is the world's greatest deceiver. He makes the claim to exclusiveness. And that leaves us no choice—if we are to be true to objective, truth, then we must meet the risk of adverse public opinion, even of being called ignorant or fanatic. It is the same difficult choice, often involving severe persecution, that faces converts to Christ the world over.

An equally great danger—no, let us call it a greater danger, a much greater hazard—is just the opposite tendency of being so insistent on what is said or believed to be the truth as to miss truth altogether. It is essentially the problem of the closed mind, made particularly difficult by a considerable amount of self-righteousness and perverseness that unfailingly accompanies it. It is getting into an intellectual or religious rut and then glorying in it. It is marrying a major premise with the conviction that divorce from it, or even separation, is wrong under any and all circumstances. The bride may turn out to be of such mental deficiency as to rate an institution, or of such morals as to forfeit her place in the home, but stubborn and irrational loyalty compel a life long union. *All evidence, all truth to the contrary,*—however irrational or immoral,—the premise is embraced and the whole of life tragically warped in adjustment to it.

The classic example of such perversion of truth today is that system of thought which holds under its tyranny over one third of the human race in perhaps the greatest mass movement in the Christian era. After bowing God out of the universe, Communism sets up its own system of truth. Truth is no longer something revealed by God and known supremely in Christ. Truth is now in Moscow. The Party line is truth, to be obeyed without deviation. Trotsky, one of the chief leaders of the Russian revolution, put it this way:

> "The party in the last analysis is always right, because the party is the single historic instrument given to the proletariat for the solution of its fundamental problems .... one must not be right against the party, one *can* be right only with the party and through the party for history has created no other road for the realization of what is right."

In the denial of objective truth one simply cannot go to greater lengths than this. Whatever serves the party is correct. Hundreds of millions of people today are bound to this system of deception wherein the lie has been exalted into a pillar of policy. Today there is a campaign of falsification, reaching such heights of exaggeration and such depths of absurdity, as to take it completely out of the realm of reality, yet classified as "truth" because it serves the party. We are at once terrified and nauseated at such a moral phenomenon.

In the spring of 1952, India sent a cultural delegation to China. One member of this cultural mission was Frank Morass. Upon his return to India this is what he wrote :

> "To have your body imprisoned behind prison walls is degrading. But, to have your mind captive with invisible chains is far more degrading. In the democratic beholder such a spectacle creates a pain and nausea difficult to describe or overcome."

If not the Communists themselves, at least their spiritual relatives are ever present. As devotees of truth, your greatest single temptation will be to join them and thereby disqualify yourselves as specialists in truth. Your commitment to truth will be vitiated by a commitment to premises that dare not be exposed to the light of reason and revelation. Thus compromised, your power and passion are gone.

Some time ago I heard a delightful story from a friend who was repatriated from Japan on the Gripsholm during the war. On the ship were hundreds of missionaries and others who had been regimented in their internment and many times a day forced to form lines for inspection, meals and other reasons. On the long voyage home on the crowded ship the days were long and a bit monotonous at times. One day a group of Japan missionaries looking for some fun and excitement got the idea of forming a line to see what would happen. Quickly forming a line and looking expectantly ahead, they waited. But not for long. Others seeing them standing there quickly joined them. The line grew longer and longer. After quite some time a man far down the line called out asking why they were lined up. The missionary jokesters replied they hadn't the faintest notion— they just happened to be standing in a row chatting and folks lined up with them!

Transfer this inclination to "line up" in any realm where truth is involved and you have the problem of loyalty to parties, persons and prejudices, while truth is paid mere lip service. Once lined up, either by choice or by birth to a political creed, or to an inherited religion, you give your "line up" blind devotion, having closed your mind to any possibility of deeper insights, or in our revolutionary society, to any conditioning changes. It is not without significance that in the days of our Lord He found one type of disease well nigh incurable. It was the ailment of the closed mind, closed so fast on cherished theories and invested emotions that He had little patience with those afflicted. He touched them and they but rattled like animated pea pods with their dried up ancient and man-made dogmas. They feared truth and barricaded them selves against it. "Every one that is of the truth," said the Lord of

truth, " heareth my voice." But because they did not love truth, they would not listen to it. They were loyal to their "line up." God have mercy on people of whatever century they may be, and particularly those of our own century who with closed and brittle minds sacrifice truth for tradition and the lineup.

Today we need constantly to be reminded of certain truths expressed so well in a bulletin of the Rockefeller Foundation: "The first requisite to intellectual integrity is an open mind. Scientists have learned through long experience that they must take facts as the facts present themselves —all the facts, without favoritism, the ugly fact along with the pretty fact. For every trial of nature reveals something of nature's hidden meaning; and though the result often is different from what was expected, it can be understood only by considering all the facts. 'In the face of a fact,' remarked Professor P. W. Bridgman of Harvard University, 'there is only one possible course of action for the scientist, namely acceptance, no matter how much the fact may be at variance with his anticipations, and no-matter what havoc it may wreak on his carefully thought-out theories.'

" This commitment to follow the fact, irrespective of where it may lead, is the universal sign of membership in the fellowship of those who seek ultimate truth."

We are not here pleading for minds always so wide open everything comes in and everything goes out, leaving one without even a residue of conviction. Harry Emerson Fosdick recently spoke wisdom when he said our minds should be like our mouths—open long enough to take in food, but then closed while we masticate it. Let us just hope that the mind will enjoy the same health as the body and soon open again and demand more food!

What we are pleading for is that all the years of our lives we shall be open to truth, unafraid of new light, daring to stand apart from the line-up, going wherever truth leads. Then indeed truth shall make us free and we shall march unshackled to explore the wonders of God's world and engage in His marvelous purposes of love and redemption for all peoples.

In the ideal of complete commitment to truth we have seen this evening just a few of the temptations and dangers. So many are the pitfalls that we are compelled to pray with the hymn writer: "Lead us, O Father, in the paths of truth; Unhelped by Thee, in error's maze we grope." The life to which we challenge you is neither simple nor easy, for it is the Christian life. Any full surrender to truth leads one eventually to a full surrender to Christ. " Every one that is of the truth heareth my voice." He is the Lord of truth, come into the world to be the king of the realm of truth. In Him all fulness dwells, in Him are hid all the treasures of wisdom and knowledge. He is the Alpha and the Omega, the beginning and the end. He is the source and fountain of truth, and all who pursue knowledge and seek the answers that have to do with human destiny will ultimately find themselves led to His throne, there to praise and adore the Lord of life and the Saviour of men.

LIFE ETERNAL

By Mr. JAGARAJ SAMUEL. B.A. (HONS.), *Lecturer in Logic.*

What is the Christian conception of Eternal Life? Is it life after death? That is not all that Eternal Life means. Immortality and Eternal Life are not interchangeable terms. Eternal Life is bigger than immortality, but clearly it does include the idea of a life that death cannot touch and that therefore goes on independently of death. It is a life beyond the grave, but not only beyond the grave.

In the 17th century a Scottish Episcopalian said, "I know not how the nature of religion can be more fully expressed than by calling it a 'divine life'. Fellowship with Christ is participation in the 'divine life', which finds its fullest expression in triumph over death. Dr. William Adam Brown writes:—'The final test of religious faith for the individual must be its liberating effect upon the spirit—to enlarge and enrich human life; and in another place 'that religion will conquer the world which deserves to conquer and the proof of its desert will be the test to which Jesus appealed—its ability to produce more abundant life'. There is a story of early Christians who at a time of Imperial persecution were taken to North Africa to toil in the mines for the rest of their lives. With their tools they cut on the walls of the mines, 'Vita, Vita'. Dr. Rufus Jones is surely right when he says that they did not mean life after death only: they had discovered a spring and principle of life which made living a thrilling business even in the confinement of the mines.

Christ's amazing prayer uttered but a few hours before He faced mockery and agonising death by crucifixion with all that He had worked for, apparently ending in failure and defeat—declares that to know God the Living God as our Father—this is Life indeed. But how can we know God as Father except as He is made known in Jesus Christ whom He has sent? "The modern defeatist is persuaded that life is a disaster and death—rather inconsistently—a major catastrophe". But those who saw the risen Christ were persuaded that life was worth living and that death is a triviality. They had discovered that life reaches beyond death and that time and Eternity are one.

In St. Matthew's Gospel, the 19th chapter and the 16th verse, we read of a young man who came to Jesus with the question 'what good thing shall I do that I may have Eternal Life'? Jesus' final injunction was that he must go and sell all that he had and give it to the poor. Notice how unhesitatingly this wealthy youth comes to a village carpenter with his problem—as people with almost every conceivable variety of problems came to Him—about health, about character, economics, politics and not in vain. To this young man He had clearly given the impression

that he had the secret of Eternal Life just as He gave it to one who had kept company with Him in closest intimacy for many months. " To whom shall we go ? ", asked Peter, " Thou hast the words of Eternal Life "

In St. John's Gospel the idea of Eternal Life largely takes place which is occupied in the synoptic Gospels by ' the Kingdom of God '. In chapter 18, verse 36 Jesus tells Pilate the true nature of the Kingdom. " My Kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews ; but now is my kingdom not from hence ". In chapter 3 verse 3, He links it with 'Life'. " Verily Verily I say unto thee, except a man be born again he cannot see the kingdom of God ". The kingdom of God which Jesus seems to say, is here, to be seen and to be entered but not by ordinary human nature : something has to happen first. It is so in every field. For instance, in the world of art all colour and beauty of form are present in the world, but to the blind or colour blind, colour might as well not exist. So with music ; all the world of melody and harmony is closed for the deaf or those who, as we say, ' have no ear ', like the man who claimed that he could distinguish one tune though he was deaf and when asked what it was replied proudly, ' The National Anthem ', because everybody stands up for it.

It is very clearly suggested in I John 3: 9 where the seed of God in the human heart is spoken of the germ of a new life which is to expand until it becomes the very life of the person who receives it. So St. Paul in whom the process was taking place, triumphantly declares " No longer I, but Christ liveth in me ".

All of us suffer bereavement, when loved ones pass from our sight, and we know how, while the sense of loss is fresh and overwhelming, there come surges of desire for an assurance greater than anything we have had about those whom we can no longer see. For all of us alike that pain must be faced and courage must be brought into action. We need to remind ourselves that the ultimately important thing is not our uncontrolable emotion, but the facts of life as revealed in the Christian Gospel brought to us by Him who said to His disciples, " Let not your heart be troubled ; Ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so I would have told you. I go to prepare a place for you. " Thomas said unto Him, " Lord we know not whither thou goest, and how can we know the way ? " Jesus saith unto him, " I am the way, the Truth and the Life ; no man cometh unto the Father but by me ". (John 14 : 1,2, 5 and 6).

It was when Lazarus died that Jesus and Martha talked about this very fact. " Then Martha, as soon as she heard that Jesus was coming, went out and met him ; but Mary sat still in the house. Then said Martha unto Jesus, " Lord, if thou hadst been here, my brother had not

died. But I know even now whatsoever thou wilt ask of God, God will give it to thee. Jesus said unto her, "Thy brother shall rise again". Martha said unto Him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life who that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die; Believest thou this?" (John 11 : 20—26)

"God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have Everlasting Life" (John 3 ; 16).

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MADAME VIJAYALAXMI PUNDIT

By V. KRISHNAMURTHY, II. U. C.

The year 1953 is very important and prominent, not because of the conquest of Everest, Queen Elizabeth's Coronation, England's victory over Australian cricket team, a powerful unconquerable team, and not because the Nobel prize went to the Rt. Hon'ble Winston Churchill for Literature but because of the election of Mme. Vijayalaxmi Pundit as President of the U.N.O The year 1953 is glorified because of the election of Mme. Vijayalaxmi Pundit as the President of the United Nations General Assembly. It is a fitting and worthy gift for Vijaya laxmi because she is rewarded for her sacrifice in the liberation of India from the foreign yoke. We should feel proud because an Indian and especially a woman had been selected as the right candidate for that post. Nobody dreamt that she would reap such honour. It is a right and worthy choice by this and the world has proved that women have also ample chances to get into such high posts. The feminine world is glorified by the election of Vijayalaxmi. If we think of Mme. Vijayalaxmi Pundit, a strong and well-built woman appears with charming, graceful eyes and with an infectious smile. Though she is 53 years old, she still looks younger.

Mme. Vijayalakshmi Pundit was born to Motilal Nehru and Rani, a charming woman, in the year 1900. She is younger to Jawaharlal Nehru, the Prime minister of Indian Republic by eleven years. She has a sister by name Krishna. Vijayalaxmi was known as Swarup when she was a child. When she was a child, she was seductive and amorous with an intelligent and lively eyes. Motilal Nehru treated both his daughter and son alike. Jawahar has a deep affection towards Vijayalaxmi even to this day. One day while she was lying in the garden at Anand Bhavan, a new home which was inhabited by the Nehrus after her birth, a cobra came and spread its hood over her head. On seeing this wonderful and dangerous thing her mother remarked that one day or other she would become a prominent figure in the world. Her election as the President

of the United Nations General Assembly has proved her mother's prophecy.

After Jawhar's study in England, he returned to India. Then Swarup was a young and energetic lady. She was already engaged to somebody. It is told that Rafi Ahmed Kidwai, the present Food Minister of Government of India, was the man who was first engaged. But however, fortunately or unfortunately, the engagement was broken. Then she was engaged to R.L. Pundit who was a great scholar. He took an active part in the freedom Government along with the Nehrus and went to jail with Jawahar. Unfortunately, he is no more. Swarup became Vijayalakshmi only after her marriage. She also played a prominent role in the liberation movement. She sacrificed all that she could to her motherland.

After Independence in 1947, her brother, Jawaharlal Nehru became the first Prime Minister of India. Then she was posted as the High Commissioner for U.S.A. She was the first and the foremost woman in history to get such high and responsible post. Before this she had led many delegations to foreign countries representing India. Then she was posted as the ambassador to U. S. S. R. She tackled many intricate problems with extra ordinary skill and after her successful mission to U. S. S. R., she was called back by the Indian Government. Then she took interest in internal affairs. She headed the Indian Mission to the United Nations General Assembly along with Sri V. K. Krishna Menon, Ex-Ambassador of India in England and present leader of Indian Mission in the General Assembly of U. N. O. and along with Benegal Narasinga Rau, one of the judges of the World Court. Because of her constant touch with the United Nations General Assembly it was easier for her to tackle the intricate problems like the Korean affair, Kashmir affair and the like. Then she entered the Indian Parliament as a member. Everybody expected that she would be given a chance in the central cabinet. But we were disappointed. Then she stood a candidate for the Presidentship of the United Nations General Assembly and came out victorious. We should feel proud of her election because India is glorified by her election. India's fame is increased by the election of Mme. Vijayalaxmi as the president of U. N. O. The two gems of the Nehru family shining in two spheres, one as Prime Minister of India and another as the President of the U. N. O., make every Indian's heart swell. Both are working for the maintenance of peace in the world and the assurance of relief from the danger of war. No other country on the globe ever sent but army for the maintenance of peace without arms and ammunitions an Nehru Government had done this wonderful job. India is the only country which will not fear anybody unnecessarily and has a strong belief in non-violence. That is why Nehru's leadership is praised all over the world. The two gems of the Nehru family shape the future new India by guiding its people in the right path. May the Almighty bless them with long years and good health to serve our country !

THE ROLE OF WOMEN IN SOCIETY

By P. V. DHADHU, II. U. C.

The recent elections in India based on adult franchise have been the greatest experiment of their kind in the history of the world. Out of 180 million voters, roughly 75 million were women. About 240 women candidates contested the elections and 95 were elected to the Lagislative Assemblies. Seventeen women have been elected to the House of the People led by the Hon'ble Thirumathi Amritkaur and Thirumathi Vijayalakshmi Pandit. For the Council of States as well as the State Councils a number of women have been selected.

This is a great advance in the position of women in the field of education and equality. From the women's point of view this recent election has been the greatest force for their enfranchisement. Women who had never gone out of their homes, women who lived in 'parda', women who do not know what the outside world is like—much less about politics—and women who know nothing about education and its achievements—took great interest in the elections. They have been awakened to a new sense of power—ready to shoulder new responsibilities. We have observed in a number of cases—that the women asserted their individual rights and insisted on voting at their own discretion and not as their husbands or relatives dictated.

But when we compare the position of women in our country to other forward nations, we have to grieve for the grievances of women in our society. Still there are people who say and persist that their daughters should marry the husbands, chosen by the parents. Gandhi said that it is wrong and it is sinful to consider women lower than men. But what is their real position to-day ? Is it not ignorance to say that widows should not be married ? It will surprise the readers if I say that there are 1,33,828 child widows in our country and they are between 5, 10 to 14, years. And what about the other widows other than child widows ?

The educated women must fight for their rights. No doubt the women folk take much interest in their educated parents. But still now the countrymen think that education is not necessary for women. We find only in the cities and towns that the girls are being sent to the schools and colleges. But unfortunately, 1 do not know why the (women) girls—like to study only Science for medical purposes—and why not they study and become lawyers, philosophers and statesmen ? I would say that only by becoming politicians and historians that they can occupy Legislative Assemblies in larger numbers and can achieve their rights. Simply by becoming lady doctors and nurses they cannot achieve equality in society !

Some people think that the study of History and Logic will be of no use. But they should know that the historians are the people to rule the country. Whatever it may be, as Thirumathi Lilavati Munshi pointed out in a women's conference, women must first try to become great politicians and should occupy the Legislative Assemblies and form the Government without men and prove themselves that they are able to rule the country better than men! This should be the main aim of every girl and woman. Then women can make laws easily and have their rights.

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TWO YEARS IN VOORHEES

R. S. SHAFIULLAH, II U.C. III Group.

"Underline the date in your diary and mark it as a Red Letter Day," said a man with as attractive a dress as his talk delivered at the Cobb Hall of Voorhees College on the re-opening day of the Junior intermediate class on July 7th 1952. I remember well and vividly the event and whenever I come across those leaves of my life record, the face of that young man appears before me with its characteristic smile. It was on that day that I stepped into the Voorhees College of Vellore. It was not unknown to me for a long time, but when I became a student of this College, I felt very proud that I was facing a fresh situation. At first I found no happiness, no life, and no world at all, for I had not come across even a single friend to spend the vexing hours. At mornings, sitting on my chair, I began to write what all I saw.

This habit which I borrowed from a sincere friend gave me some kind of enthusiasm. I was the only student, I suppose, to sit in the last row without talking or enjoying or mixing the shoutings of my classmates.

I read many novels and dramas that gave me certain ideas of College life. I am now comparing those facts with my actual experiences. I find a rare resemblance between them. I come to the conclusion that College life is not as that which the outdoor men think. It is very hard for a student to bring himself to the forefront among others in his studies and activities. I came across many students who are gay by their luxurious spending. Then I think for a moment about true friendship. Whenever my mates began to shout and clap their hands, even for them I would be ready to shed two drops of tears for their behaviour.

I find no time to study the whole subject, for I observed in the university education that the working days are few and the number of holidays is large. During the holidays I thought that I would revise all those subjects of a week but it became impossible. The attractive

banners and the colour posters of cinema are inevitable for students. As it is the case in the holidays, at evenings daily I find almost all the students at the Barracks Maidan for the ever-popular Radio Ceylon cinema records programme. A year had passed with these dramatic adventures. I had made a book of short record of the instances that took place in my College, like the Annual Day Celebration, when Dr. S. Radhakrishnan, the vice President of the Indian Union, delivered the address. I felt unbounded joy to note that all that I observed on that day was shown in the motion picture in the Cobb Hall and I attained great joy to note my progress in learning as well as indiscipline.

Sitting in a calm place at Children's Park I began to think of the way I had passed and the way I had yet to pass. I pondered over the contribution of Voorhees College for my education and no doubt that has shaped my life, my character and knowledge. I remember my part in the history of ever green India as every citizen has to do. It is Voorhees that flashed the light of learning and brightened the way which I have to pass. In the same way I wish to be a torch-bearer to many a thousand.

Long live Voorhees !

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SHAKESPEARE'S PLAYS

By BEATRICE PANKAJAM, II U. C.

When I heard that I was promoted to the Senior class, my joy knew no bounds. Really, I was waiting for the re-opening day eagerly, though, when I was in junior class, I often wished there could be at least two Saturdays and two Sundays in a week to get rid of college studies.

Our College re-opened on the 14th of June and the lessons were started the first day itself. The first class was Histology, a very interesting subject. All the other classes were also started. I liked to attend the English Class, for I was very anxiously waiting for the play, the Merchant of Venice, to be taught by our Lecturer. The day came finally.

The English Classes were quite interesting. Physics, I thought, required a good deal of knowledge in Mathemetics and it was completely out of mind and I felt that it is a boring subject, for I was not good at mathematics. When I joined in Group II, I thought I should give a send-off to that dreaded subject. But I liked English classes very much.

I had a special liking for Shakespeare's plays from the beginning. Very often I used to take the works of Shakespeare from the library. At

the same time I was also eager to study the life histroy of Shakespeare who was a typical writer of dramas.

I have studied the life History of Shakespeare also and got some idea about his life. Shakespeare produced within a period of twenty years thirtyseven masterpieces. 'Love's Labour's Lost' is commonly supposed to be the first of his dramatic productions. Though as a poet he was a man of imagination all compact and he had sounded the depths of all passion, he had not the sanity of mind. He was a shrewd practical man of the world.

Shakespeare's activities as a dramatist extend over a period of 24 years. His plays, as a rule, are grouped in four periods. As given by Prof. Dowden, they are, '*In the workshop*,' '*In the world*,' '*Out of the Depth*.' and '*on the Heights*', respectively.

The first period includes Histories, Comedies and Tragedies. For example, the three Volumes of '*Henry VI*' 'Richard III' and 'Richard II', 'Love's Labour's Lost', Midsummer Night's Dream are of the 'comedy of errors.'

To the second period *i.e.* 'In the world' belong the greatest comedies of Histories. During this period he wrote 'the Merchant of Venice' which was prescribed by the University Board for the University Examination to be held in **1954.** 'Taming of the Shrew' 'Much ado about nothing', 'As you like it,' 'The merry wives of windsor' and 'Twelfth Night' are also written during this period.

During the third period *i.e.* 'Out of the depth's there are four great Tragedies which are noteworthy.' 'Hamlet,' 'Othello,' ' Lear' and 'Macbeth ; Roman plays, 'Julius Ceasar', 'Antony and Cleopatra' and Coriolanus' and some of the socalled comedies, such as 'All's well that 'Ends well' 'Troilus and Cressida' and 'Measure for Measure' which however are serious and cynical rather than comical. It is commonly called the tragic period and Prof. Dowden called this period, 'Out of depths'.

During the fourth period are the three romances, 'Winter Tale,' 'Cymbeline' and 'The Tempest' as well as the Shakespeare's part of Pericles.

He has written several plays and novels and some of them are outstanding nowadays. I think many of us, especially the college students, do appreciate Shakespeare's plays very much.

Many of us I think have seen the picture 'Anbu' in which 'Othello,' has been shown. In that story the parts played by Othello and Desdemona are criticised by one of the actors in a very funny way and takes us into

fits of laughter. Some of the plays are well-known for enacting dramas and some of them for improving literature and some for pleasure.

The dramas will be interesting to see, when others are acting, but it is very hard to direct the actors. Last year we acted the play, 'The Merchant of Venice' which our Lecturer had taken much pains to direct the actors of Portia and Bassanio especially the Lords and Ladies. He remarked finally, of course the boy who acted Shylock and others who acted as judge, Portia and Bassanio, Gratiano and Nerissa, Antonio and others acted well, unlike the Lords and Ladies who stood like statues, without life in them. After the drama, I was very anxious to study the play.

Fortunately, we, the Seniors, are having this play. Many of the students, boys as well as girls like to cut away from some classes but I think that none of us will like to miss the English Poetry class, 'The Merchant of Venice.'

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THE MOUSTACHE

By Mr. R. KIRUBAKARAN, *Senior Inter.*

It was only when I saw 'Samson and Delilah,' that I realised the importance of moustache and beard. Moustache adds charm, personality and beauty to a person. It is the gift of nature to every man. Nature has been partial in giving some extra beauty to mankind [male sex]. The Lion, the cobra, and the peacock, like men have got some additional beauty and they are more beautiful than their mates. The male elephant has got its tusk. Moustache is a privilege given by Nature to man. A friend of mine tried to exhibit his moustache in his early youth. It does not spring up like a mushroom all of a sudden. It takes its own time to grow. He could not patiently wait for it. So he used to slightly paint his upper lip with eyetex, stealing it from his sister. He sometimes used the burnt match stick to draw the curved line on his upper lip, consulting every now and then his companion, the mirror. I advised him that "Kiwi" will serve him better. He took pride in exhibiting to others that he, too, had a little moustache to look after.

A deep analytical survey reveals that there are five varieties of moustache. The first type is called 'the swords cut.' I think this is the most beautiful of all the types. This cut is very popular among students. The breadth of the moustache is at the maximum at the centre of the upper lip. It gradually curves down thinner and thinner till it reaches the end of the mouth and diminishes finally. Both the ends are sharpened like the points of a sword. They say that the best result is obtained when

the angle between them is 120.° The total length of the adjacent angles should not exceed 3 inches and the two angles should be equal. The thickness of the moustache is directly proportional to the age of the person and it usually varies between 1 and 5 m. m.Best result can be obtained when these precautions are followed. I do not know why it got the name of " Arumbu meesai " in Tamil.

The second type is called the " Hitler's cut ". It seems that those who have taken teaching as their profession like this type very much. It does not require much time for construction. It is true that they can hardly find time in the midst of mutlifarious activities to pay attention to these " minor " matters. Perhaps this moustache gives an appearance of dictators (like Hitler) in their classes, where their will is the rule and no one can dare to question or amend it. Some shave it absent-mindedly so short, that it resembles as though a fly is sitting on the middle of the upper lip.

The other type is called the Chinaman's tail. It is a semi circle. It is somewhat like an arch around the month. The ends of the moustache dip in the drinks that they take. We may see drops of drink clinging on both sides beautifully. The last type is called the " Stalin's Bush ". It is very popular among politicians. It is so bushy that they can not take any drink without giving a bath to their moustaches. It may suit all those who are fond of advising others, for it gives an elderly appearance to the possessors. So it has become a qualification for those who wish to be elders, at least in their outlook. Some of the heroes of the past had twisted moustaches. The moustaches of Ranjit Singh, Sivaji and Subramania Barathi add dignity to their faces. But somehow it has become out of date. Yet it gives one a powerful personality.

Old people are justified for not having moustaches. They shave it off only because the silvery hair may betray their real age. Just to impress on others that they are still young, they part with them unwillingly. This is the opinion of my friend. I cannot guarantee the validity of his statement. Moustache can be grown, irrespective of caste, creed or...........sex (women too are jealous about it).

Beard has got its own respect. It has not lost its reputation still in the Islamic world. Great men of the past as well as the present carefully tend their beards. Great personalities like Abraham Lincoln, Bernard Shah, Tagore and others cherished it. At present Tandon, Moulana Azad, E.V.R. and others are trying to become great by growing their beards. (May their tribe increase !) Students are too young to become great so soon. Neither their mind nor their beard has achieved its perfection. Therefore, I think, that they should not aspire to have it so soon in their life !

HOLIDAYS

T. S. SHARADHA, II. U. C.

We have a plethora of holidays. Holidays are short and long. Besides the usual Saturdays and Sundays, we have holidays for Hindu, Mohamedan and Christian festivals : and the demise of a past or present lecturer entitles us for a holiday ! I am now concerned with holidays associated with eating and dressing. In fact, we recognise holidays by the kind of eatables prepared at home. Truly, we have forgotten the significance of most of our holidays and we will remember it only when we eat the particular eatable on that day. The year begins with " *Pongal* " which we associate with sugar pongal, which is a preparation of rice, milk, and sugar seasoned with raisins and cashewnuts. Then we come to " *Mahasivarathri* " which, though reputed to be a day of fasting, is generally celebrated by eating Vadais and Paisam. Then we have what is called the " *Karadiamnonbu* " which is associated with a kind of cake which resembles the cow-dung cake but only a little sweet. Then we have " *Srirama Navami* " which we celebrate by eating doll soaked in water mixed with lime and cocoanut, and drinking at least a gallon of Panagam and neer more. We have got the Tamil and Telugu New year's day in which aplams play a very prominent role. In August we get the " *Varalakshmi Viratham* " festival which is enjoyed by eating the famous couple, idly and vadai. " *Sri Jayanthi* " is celebrated by eating seedai and murukku. Then we have the famous *Vinayaga Chaturti* which is noted for its kozhukkattais. In the month of October we have the *Navarathri* celebrations in which the nuisance lasts for ten days. A variety of sundals are prominent in that season. The final day called *Ayudapooja* is the day in which indigestion begins and we begin to take sick leave. In November we have got the *Deepavali* celebrations, the religious significance of which has been forgotten long ago but which we remember only for the clothes and crackers which we purchase that day. Finally, we have the *Aruthra* which is associated with a kind of insipid, half sweet called the Kali (thiruvatheri "*Kali.*") Thus it will be seen that our festivals are noted more for the particular kind of thing we eat than for any special religious observance. Hindu festivals are dangerous to the constitution of the body. They feed the body instead of the soul.

FRATERNAL LOVE

K. SHANTI II. U. C.

I. His affection to his sister was so great !
His poems made her to say a gift,
Her persuasion to him was a lift,
Thus their partnership really was bright !

II. But watching their oft repeated wit,
There came to them by a plot a hit !
Which made her lone dear brother to shift,
Thus their parting proved too hard a rift !

III. Thinking of her beloved good brother,
Cared she in world so big for none other ;
Once he called her as a warbler !
But now was he no more her warder !

IV. Bereft of joy in him far away,
The " Cabal " schemed killing her anyway,
To finish her life, was their only way ;
For them, too, there came a day !

V. To her parting, indeed, was a sore wound,
With a broken heart, while she wandered in the wind,
Suddenly her steps were stopped by a sound ;
Encircled by a gang, she stood, like a stag by a hound !

VI. No fear for the " Cabal !
But her mind's wish to call,
Her brother ; thus with her lingered soul
She gave room for them to attain their goal !

VII. The forest at that hour as her mother !
Seeing not once again her beloved brother !
To her, in the forest's womb,
There arose, for ever a tomb !

VIII. Late but never he came to his country !
Pricked his heart when he learnt their cruelty,
Burst into tears, when remembered their past unity,
Now he realised what was " her fraternity !

(This poem is the imaginative story of a brother and a sister who lived each other so dearly. But seeing their famous life, some of the cruel people whe became their enemies, separated them and wanted to put an end to both of them. But they had the chance of killing only his sister who for her brother's sake gave her life gladly. The man the brother of this girl, afterwards returned from the foreign soil and repented for having suspected his dear sister at first. Then he realised her true fraternal love which became eternal for ever !

THE CHENCHUS

(By Rev. JOHN SATHYANATHAN, M.A.,)

India after a long and strenuous struggle with the weapons of non-violence and truth achieved its independence at the cost of many precious lives who bravely fought and died for the cause of freedom. This political independence accelerated the struggle for social and economic emancipation. The Government of India under the able leadership of its Prime Minister, initiated plans to reach this goal concentrated on the uplift of the hill tribes (Scheduled tribes) who have been long neglected. The constitution of India has made elaborate provision for the protection and advancement of the tribal people, and the Planning Commission has allotted Rs 10 crores for their uplift under the Five year plan. As there are many hill tribes in this sub-continent of India, let me confine myself to consider here about CHENCHUS, one of the primitive hill tribes of South India.

General Comments.

To trace the anthropology of the Chenchu it is necessary to go back to a prehistoric period. In dealing with prehistoric man it should be remembered that his numbers were limited and that survival must have been difficult. The very sparing evidence of palæolithic implements found in south India confirms the belief that men of this age were few and far between. The only trace of cave men so far discovered in India is in the Kurnool district at Billa Surgam, a few miles north of Medarapalle. The descendants of these prehistoric men live in various parts of south India. It seems likely that South India is one of the places where *Homo sapiens* made his first appearance. The neolithic settlements were determined by the availability of the trap rock suitable for making polished weapons and implements. The principal sites of neolithic culture are found in the Salem, Cuddapah, Anantapur, Bellary and Kurnool districts of Madras. The following castes and tribes are considered to be descended from neolithic man: Yanadis, Irulas, Malakudias, Kudubis, Kadirs or Karans, Koudhs, Cherumis, Holayas and Chenchu.

The language of the Chenchu inhabiting Kurnool and Nellore is a dialect of the Khonda language together with a few Karnataka and Telugu words. It seems to be a corrupt form of a Hindi and Urdu. In a census report of 1891, Chenchu is given as a subdivision of the Yanadis. The Chenchus today say that they and the Yanadis are one and the same, and that the tribes intermarry.

It has been said that they live to the westward of Ahobalam, Srisailam and other places in the woods or wilds, go about constantly

carrying bows and arrows, and clothe themselves in leaves. They rob travellers, killing them if they oppose. They afflict every living creature. In recent accounts furnished by the Forest Officer of Nallamalai Hills it is noted that pilgrims to the Srisailam temple were exploited at every turn by the Chenchu. In return for protection the Chenchu levy a toll per head. They also levy blackmail from the graziers in the hills.

Some Chenchu are semi-civilized, wear clothes, possess flocks and cultivate fields and gardens, while others—for example, the Bairnuthi Chenchu living in the forest of Pacherla—present very different conditions of life. They accentuate their nakedness by a narrow bark thread bound round the waist into which are thrust their arrows and knife.

The Chenchu are not considered to be remarkably expert as archers. To the Chenchu, a feast, on however liberal a scale the food may be, is nothing without a copious supply of toddy of which even the infants receive a small share.

Some Chenchu wear on the head a cap made of waxcloth, deer or hareskin. The fashionable often wear the bushy tall-end of the large Indian squirrel by way of ornament attached to the string with which the hair of their head is tied. Leafy garments have been replaced by white loin-cloths, and some of the women have adopted the "ravikai" (bodice) in imitation of the female costume in the plains. Boys, girls and women wear bracelets made of palm leaves. Some pieces of stick strung on a thread are worn as a charm to ward off various form of pain. Some of the women are tattooed on the forehead, corners of the eyes and arms. Some men are tattooed on the shoulder as a cure for rheumatism.

The staple food of the Chenchu consists of sago, rice and the young shoots of the bamboo, supplemented by tubers and roots, which are dug with a digging stick tipped with iron; also forest fruits, bear, black monkey, lizard and peacock. They are very fond of the young flowers and buds of the mahua tree and tamarind fruits, the acid of which is removed by mixing the fruit with ashes of the bark of the same tree. They gather honey from bees in the trees or rocks. It is recorded in the Cuddaph Manual[1] that only Yanadis or Chenchu are able to climb miraculously into difficult and apparently inaccessible places, and over a prependicular cliff in some places from a hundred to two hundred feet high. They climb by means of a plaited rope made from young bamboo.

The Chenchu, like the Andhras, have exogamous septs (totem clans), of which the following are examples: Gurram (horse), Arati (plantain tree), Manu (trees), Tota (garden), Mekhala (goats), India (houses).

Social Customs.

Marriage.

The Chenchu do not follow a uniform custom in respect to marriage ceremonies. Their marriage may be performed in three ways. A man

wishing to marry selects his own bride, and both retire by mutual consent for one night from the settlement. On the following morning when they return, their parents invite their friends and relatives and by formally investing the couple with new clothes declare them married.

In the second way a small circular space is cleared and besmeared with cow-dung. In the centre a bow and arrow tied together are fixed in the ground, and the bride and bridegroom are made to move round it. The men assembled bless them by throwing rice over them, and this completes the marriage. The importance of the arrow with the Chenchu as with the Yanadis is that the moment when it casts no shadow is the auspicious time for the completion of the marriage rite.

In the third form of marriage ceremony a Brahmin is consulted by the elders of the family. An auspicious day is fixed, and a raised platform is made on which the bride and brideroom are seated. A "tali" (marriage badge) is tied to the bride by the bridegroom, and rice is poured over their heads. The services of the Brahmins are engaged for three or four days, and they are rewarded with a piece of new cloth and some money. This ceremony resembles that of the Ryot class among the Hindus and is evidently a recent Brahminical innovation, according to the Kurnool Manual.

The remarriage of widows is permitted, and the second husband is in most cases a brother of the deceased. Both men and women join in folk dances, and they execute a series of step-dances in tune with a drum.

Birth of a Child.

When a child is born, the umbilical cord is cut with a knife or an arrow, and the child is then washed with hot or cold water, depending on the season. On the third day after the birth all the women of the tribe are invited and served with betel nut. On the fourth day an old woman gives a name to the child. The baby is generally laid in a cradle made of deer skin, which is suspended from a bamboo by means of strings, or "dusara" creepers.

Disposal of the Dead.

The dead are carried to the burial place in a cloth slung on a pole. The body after it has been laid in the grave is covered over with leafy twigs, and the grave is filled in. The spot is marked by a mound of earth and stones. On the second or third day some cooked food is offered at the grave for the soul of the deceased. After some of it has been set apart for the fowls of the air (crows) the remainder is buried in the mound. The same rite is repeated after the eighth day.

Religion.

The Chenchu, like the Yanadis, worship a god called Chenchu Devatha, to whom offerings of honey and fruit are sometimes made. They believe that a god whom they call Obalesudu carried off a beautiful Chenchu girl named Chenchita and married her. To prevent the occurrence of a similar fate to the other females of the tribe, Chenchita decided that they should in future be born ugly and devoid of personal charms. Tue Chenchu claim Obalesudu as their brother-in-law, and they go to the temple for the annual festival with clothes as presents for the god and goddess.

Education

Towards the uplift of these people impressive plans are made, and pious sentiments expressed ; even large sums of money are spent, but there is little evidence of tangible result. Thanks to the philanthropic efforts of foreign Missionaries who at the risk of their lives penetrated into the heart of the jungles to educate and enlighten these forsaken people. In 1904-1905 the Government wishing to improve the status of the Chenchus opened two Schools for the children. This is the beginning of the Government's efforts to develope the conditions of these people.

Conclusion.

To-day we need men and women with Missionary zeal to dedicate their lives for the service of these under privileged people. It is through the spread of education that we can dispel the darkness of ignorance and superstition and enable them to appreciate the benefits of civilization. It is also essential to improve their standard of living, which will necessarily lead to the removal of their acute poverty, a condition perpetuated by their nomadic life and the lack of adequate and suitable employment. It is the privilege and responsibility of every citizen of India to contribute his mite for the betterment of these people in whose happiness rests our security.

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[1]Much of the data on the Chenchu presented here have been drawn from reports in the Cuddapah and Kurnool Manuals, copies of which are preserved in the Collector's Office of the District and in the Secretariat of Madras. Access to this information is gratefully acknowledged.

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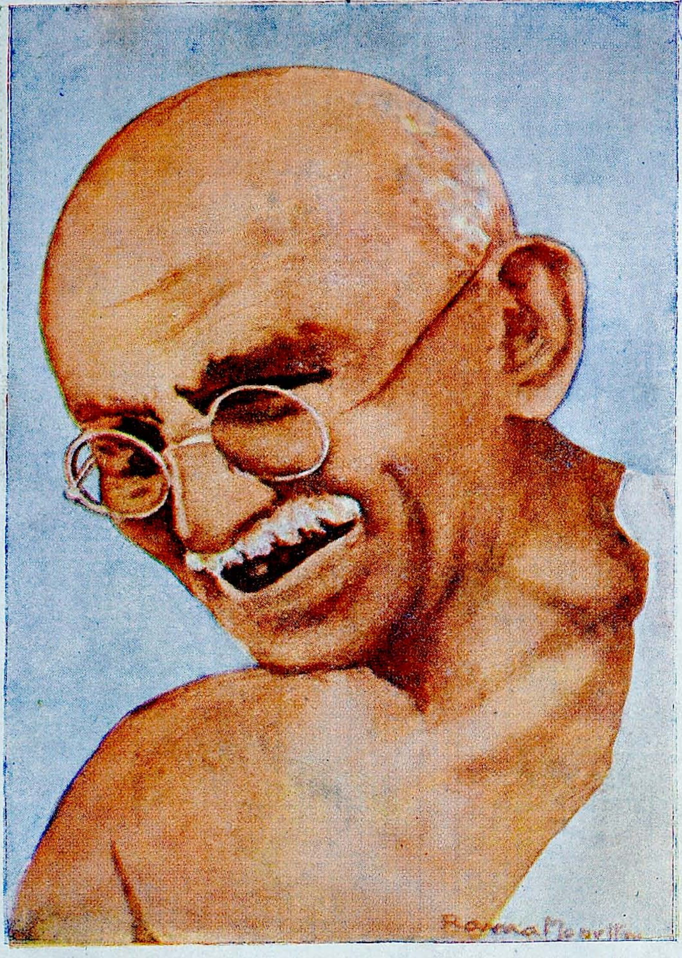


By A. S. Ramamoorthy, I U.C.

By A. S. Ramamoorthy, I U.C.

DEC 1956

DEVI'S DESTINY

By B. G. S.

Janpur was a happy colony of zamindar Jayvir whose illustrious family flourished in the glorious days when the famous Vijayanagar Empire was at the height of its glory. Perfect peace and tranquillity reigned all about that lovely spot, surrounded by majestic mountains towering high into the sky, symbolic of their imperturbability, witnessing for ages together the rise and fall of famous families in the vicinity, their joys and sorrows, their changing moods from time to time, their customs and manners changing with the changing times, the clash of arms from time to time when battles raged in times of yore because of the frequent influx of the invader into that fertile valley region. But times had changed. The glorious empire had fallen and the British had struck their roots deep enough into the soil of our ancient land so as to reign and rule for a century and more.

Zamindar Jayvir had inherited a fabulous wealth to last for some generations, provided the Communists would not loot and plunder and share his property equitably, as they would put it. So then he had the ancient castle of his ancestors by the riverside, amidst age-long trees, spreading their branches far and wide, providing homes for myriads of gay and innocent birds of many descriptions. Those trees, too, had witnessed several ups and downs in human existence. Perhaps they laughed to themselves on seeing the sheer craze of men for power, their lust for positions, their heart-burings at the happiness of others and the thrill of the lovers, resulting in almost nothing in this mysterious world. The river, close by, with its limpid waters, babbling all along its calm journey, seemed to say like Tennyson's brook, " Men may come and men may go, but I go on for ever ". Yes, it was the same same river, crossed and re-crossed by many valiant men and the same river which provided a happy resort for cheerful bathers—Kings and Queens, princes and princesses, in a sequestered spot made enchantingly beautiful by wild creepers and flowers along its banks, the blood-red and milk-white water lilies scattered here and there in beautiful patterns, while lovely swans gracefully sailed about. The changing of times had not effected even the slightest change in the face of Dame Nature. True, Nature could never be marred by the ravages of revolutionary changes made on the face of the globe by the children of Mother Earth. And it can never be, by any power on earth.

Zamindar Jayvir had his vast estate filled with innumerable servants, horses, hunting dogs and other paraphernalia. As a dignified and awe-inspiring figure, his mere presence was quite sufficient to make people carry on their usual duties with machine-like regularity. Vast

study and contact with foreigners gave him a wide outlook on life and that made him permit free and liberal education to all the children, even of his menials, but at the same time he could not shake off his orthodoxy and conservatism. He had his own plans for his daughter Vimala Devi and his son Vijaykumar.

Vimala and Vijay like two little cherubs would flit across the palace garden, playing with the doves and peacocks and deer which freely roamed about the sylvan surroundings. A third child would join them with her innocent smiles, lovely dimples and wide eyes. It was Lakshmi, the grand daughter of Munian, the state sculptor. He had seen better days, having descended from a family of architects who lived in the days of the great Pallavas. He had migrated from the south and entered service at Janpur estate—just for the sake of that beautiful little Lakshmi who lost her parents while yet a baby. Poor thing, she had no idea of mother's love and father's protection. Munian was everything for her. She did not realise that she ventured to mingle with the children of aristocratic origin. Nor would anybody prevent her from joining them except that she was now and then scared away by the frowns of Vimala Devi. But Vijay would fondle her, lay his around her shoulders, place his pearl necklace around her neck or his velvet cap on her head and clap his hands and frisk about for sheer joy. He would look straight into her eyes with his handsome little head proudly raised and tilt her shapely chin and say, "why do they call you merely Lakshmi? I'd call you Lakshmi Devi or simply Devi. Don't you like it, dear Devi?"

"You, fool! why do you touch her and give your things to her? Don't you know she is after all that Munian's grand-daughter? Look at him, all the time beating some rocks, lying all around his shed. Why don't you go and live in that dirty shed? I'll tell mother and see that you are beaten black and blue" Such were the usual taunts of Vimala Devi.

"Vimala, I can't understand what you say. Look, Devi is as nice as you are! You have a head and she has one. You don't have two heads! You have a pair of angry eyes and she has two bright eyes. You are always serious and she is always cheerful. You scold me and never play with me but she likes me and plays with me. You want to telt mother? Oh yes, I'll go to Devi's home. Then I will be with her all the time. I like beating stones like that old man."

"Come along Devi, we'll go there", so saying, he would drag her away with him, much to the annoyance of his sister.

Munian with his tremendous voice was ever ready to welcome the happy playmate of his Lakshmi and with a broad grin on his honest face would say, "Welcome, my little Lord, look at these figures I have made. Do you like them?"

"Why do you call me Lord? Call me Vijay or Kumar. That's how my parents call me!"

"But I can't call you so, sonny, no, I shouldn't. Come, Come in and look around, my darling Lord!"

The grand old man would lift him up and fondle him and lift him on to his shoulders and dance about—much to the gay, innocent joy of the little girl with wide-eyed surprise at Vijay's joy ride on her grandfather's shoulders.

"Thatha, lift up Devi also. See, how she enjoys my ride!"

Then Munian would lift the little girl also and swing around for some time. Munian thus became a human merry-go-round, now and then.

"Nothing makes me happier, little kids! But you've stayed long. Raniamma may be searching for you. Run up, honey, go to the palace.

"No Thatha, I'll play here for some more time with Devi or take her home. Thatha, how do you make these men and women? Devi, look at her how she is dancing? And look at this figure. Come, let us stand like them and dance like them." Vijay and Lakshmi would exactly imitate the poses carved by the old man and merrily dance about.

"You little things, one day you both will become great dancers", said Munian like a prophet.

Days and months rolled by like this. Vijay's mother and sister could never succeed in preventing little Vijay from freely wandering about, visiting the servants' quarters, particularly Munian's crude art academy—that humble spot of many a happy scene of Vijay's childhood. Vijay, an arristocrat's child, coming as it were from an othodox and conservative family, loved only the common-folk and enjoyed their way of life. He would eat in their homes and taste the common berries or nuts and throw away his costly dress and live like other children. Vijay was an exceptionally strange child to love so much the common mode of life. He grew to be something like the former Duke of windsor of England. No wonder then, that he could easily become the favourite of the estate as a whole. The state architects, carpenters, dancers and painters and a host of other workers would fondle him and entertain him under their roofs. And Lakshmi was his constant companion. Her spirit of ecstatic fidelity arrested the attention of one and all.

Lakshmi belonged to Vijay's gay boybood, as also to his brilliant youth, leading a romantic life as the bride of his adventurous youth. Young men and women in their youth are like two brilliant flames burning to themselves and burning and absorbing things around. They

roamed freely in the forest, unknown to any human being and unseen by the human eye. Only the bird and beast watched them amidst creepers swinging aloft in jubilant mood of the care-free festivity, so characteristic of youth. Nature seemed to rejoice at that happy sight of those two, mischievously cooing with the full-throated cuckoo or running after the lively squirrel or the shy rabbit. But life cannot have the spring season all through. That gay union of a princeling, abounding in a land of heaps of wealth, and a simple village girl who did not know wherefrom the next meal would come or what her plight was going to be, if that old man left this world suddenly, could not last long. And it was not unexpected. The day was not much far off when that humble Cottage of many memories would be erased from man's memory and the stones might just be scattred about as in a wilderness. But nothing could blot out of the pigeon holes of memory the immortal workmanship of that grand old man. Oh ! How life-like those statues looked ! The difference was just that they were hard, chill, life-less stones. But if they would only speak ! Well, then volumes of thrilling stories could each statue narrate. Yes, the statues of Vijay and Lakshmi would also speak out their story.

" Vijay ! you can't go on like this for ever ", thundered Zamindar Jayvir of Janpur. " There are just two roads before you. Follow the one or the other to pursue your life's journey, if ever you wish to be happy as the worthy successor of our great illustrious family of this ancient city ".

" Can't there be more than two roads, father ? " inquired Vijay with his free heart and highly independent spirit.

" Don't be silly " roared Jayvir.

" Well, what are those roads, father ? "

" You must marry your aunt's daughter Vijaya Devi this summer'. My sister will not give away her daughter in marriage to any other prince, however rich or powerful his family may be. We have promised each other when you were born. That was years ago, but our family is famous for keeping the word. Not a letter of it could now be altered. All her vast estate will be ours, too, and she is not unattractive. Prepare your mind then for this happy alliance ".

" Happy alliance !" uttered Vijay in utter derision. "What wealth would equal the matchless beauty of that wide-eyed, sweet-looking Lakshmi Devi ? "

" How dare you talk so foolishly in my presence ? She can't be called Devi and its sheer shame for us even to think of her to enter this ancient palace of our great ancestors. Has life come to this and should things take this turn in my period ? What would history record of our family's chronicle ?

" What's in a name, father ? A rose by any name would smell as sweet. If not Devi, even if you call her devil, she will still be an angel. I want neither wealth nor position nor anything else in this world, except Lakshmi Devi that lovely girl in the yonder cottage under the protection of that honest, old man who wins his daily bread by the sweat of his brow and not by inheriting fabulous wealth which our ancestors would have amassed by looting and plundering the poor and innocent masses ".

" This is nothing but the evil of modern education. Your study of History and Politics, Literature and Philosophy has come to this. Your head is reeling with all sorts of fantastic ideas. How I wish I had put you through a course of our Vedas, Puranas, Upanishads, Vyakarana, Meemamsa and the like—the sacred treasure of our ancient culture ! "

' Calm yourself, father. Modern education has only widened my outlook on life in general. It has greatly enlightened my mental horizon. I don't deny that our Vedas and other things are good, but, if I had been immersed in that knowledge of those alone by mental stature would have been miserably dwarfed."

" Never in our family's history was there one like you, defying the elders and degrading the prestige of this ancient family. "

" That's why there is famine all around, my lord !", interrupted the state Astrologer. " I have served your father and your grandfather and seen eighty summers but never witnessed times like this. Did we ever have a rainless season ? Look at those orange gardens completely dried up ! And the river close by, never disclosed its bed, but there is nothing but sand now. Have you ever heard of gruel centres being opened and people dying of hunger ? Was there a single instance in your family of a prince marrying a commoner ? No wonder even cattle are dying in scores. "

" Am I the cause of all these ? Is it wrong to wipe out age-long caste and class distinctions ? Birth is a sheer accident. I did not know that I should be born into this family. Did you ever dream that you were to be born into your family and live all through by a bundle of lies ? If only Lakshmi were born, not in the South, but in some aristocratic family, here, up in the North, why, she would have become a queen !

" You are tickling even that old man who has seen three generations. That's two much. Away with you ! Now that there is famine all over we must think of opening industries. You must go to the States or the Kingdom to specialise some useful industries."

" Oh ! Is it the other road which I should follow ? Well and good, but I'm afraid by the time I return, even this estate would have gone into the hands of the State, for I see the great *Zamindari* system being abolished."

" That's none of your concern. The state will give us a compensation. Moreover, most of our valuable possessions like jewellery, our diamonds, our emeralds and pearls have already gone underground. The state may abolish our *Zamins* but it cannot deprive us of our high estate. Nothing can induce us to mix with men of low degree. Can law and legislation rob us of our birthrights ?

" My Lord ! Don't you be so harsh with our only son. I had terrible dreams throughout last night. I have seen storms raging, thunder and lightning upsetting the plane of our boy. You are rightly preventing his union with that silly girl. What will you do if he is caught in a whirlwind of romance with some foreign beauty ? " said the Rani of Janpur.

" Mother dear ! I must either have Devi or leave abroad. "

" My son ! What fond hopes your father and I had nourished and cherished about you, you do not know. Oh ! we had great expectations. And now our dream castles are shattered to pieces. What charm do you find in her ? What is she compared with the glamorous beauty of Vijaya Devi ? Moreover, she is only form our menial's family. Think twice, darling Kumar ! "

" Mother Darling ! I don't want glamour. I hate the show and vanity and haughtiness of that Vijaya Devi. Do you know how many times she scorned my valour and my appearance ? She even tickled my sense of honour by frequently referring to the handsome charm of her friend and my rival Ravikumar, that petty prince of the neighboring State. And you want to force that witch on me ? No, not for worlds could this ever happen. On the other hand, have you ever watched the deer-like eyes of Lakshmi Devi ? Oh, those long lashes so beautifully arching round those glittering eyes, those lovely dimples, that calm diginity about her ! She has the charm of a queenly rose and the stateliness of a lily, but she is a shy violet. She doesn't boast of her enchanting charm. She just smiles when I refer to it. She is obedient and loyal to me. She understands me. She knows my whims and fancies, my temper, my weakness and my goodness. She is a paragon of excellence. What more do you require in a girl, mother ? "

It was a festival day in Janpur. The annual Jathra was in full swing. The villagers had thronged into the wide streets of Janpur. Everywhere men and women were selling cocoanuts, turmeric, saffron, toys, pots, camphor, betel and areca nuts. Sweetmeat shops sprang up all over. The rich bought and ate in plenty. The villagers rushed in and thronged in mad wonder and having spent away their savings of the year, did not know wherefrom to procure a few more coins to buy toys or sweets. They would only cast desperate looks. And the poor, miserble beggars in utter despondency looked in vain at the wonderful wares flitting across their tired, sunken eyes. Will their dry faces with sunken cheeks and rickety figures have any ray of hope at all in this wrecthed world where there are

such deep-cut differences as to make one set of people roll in the lap of luxury and another set with hollow stomachs, having almost nothing to cover their nakedness? And yet all alike were thirlled by the strange commingling of the perfume of jasmine with that of lotus wafted from the pond below and the mild scent of the withering roses.

But two souls were far away from that madding crowd revelling in hectic frenzy. The gay festivity of the Jathra on that night with the full moou smiling over the thousands who had gathered below was a mere shadowy dream for them; they did not catch the perfume; nor the bustling noise of the gay folk; nor would their eyes behold the happy twinkling of myriads of lights. They were by the lotus pond, watching dreamily the moon in the water with its mild ripples.

Vijay looked full into the innocent eyes of his love, caught her round chin and with a soft, quivering voice exclaimed, "Devi, I'm leaving to-morrow. Try to be happy. Won't you remember me?"

Devi's heart was too full to utter even a single syllable. Her glittering eyes were dimmed by salty pools of tears which trickled down her cheeks. "Forget me not, Vijay!" was all that she could speak and she fell on his lap, overpowered by grief.

More than a year had elapsed but Devi had no news of Vijay. Vijay's activites abroad were kept a state secret.

The state Astologer chose a pchsylogical moment to approach the zamindar and said, "Maharaj, seeing the perturbed state into which the whole family had fallen, I had busied myself is scanning the heavens. I have made a close study of the stars. I have looked into the horoscope of Vijay at the request of our beloved Maharani. Listen! This is what the stars have revealed to me. At the time of the birth of Vijay the planet of Venus was crosed by Saturn." There was a pause and he gazed into the unhappy face of the Zamindar.

"What's its implication?"

"All that we have been watching in his life. He will have disappointment in love and will not lead a happy married life. Further, he will be attracted by all sorts of unconventional contacts."

"Right he is!" screamed Vimala Devi, his daughter. He has no principle about him. He wants to marry anybody he comes across. See, how he is head over heels in love with that Lakshmi?

"Not only that", continued the Astrologer. The story also make it clear that the whole calamity befalling this estate, famine and disease all around are all traceable to that girl Lakshmi."

"What a wonder! I thought that much", exclaimed Vimala.

" What then shall we do ?" said Jayavir in a calm and serious tone.

" I have pondered over that, too ! We must perform a huge yaga for which we require tons of sandal wood and ghee. We must also feed a thousand Brahmins. And in the end we must offer a human sacrifice. Lakshmi is the fitting person for it as it is she who should propitiate our goddess. Leave to me the entire charge of performing it. It will only cost about five thousand rupees."

" Doesn't matter even if it exceeds that amount. We will be free from famine as well as this pest of a girl. Proceed with the arrangements then. "

" I may also assure you, Maharaj that the first thing on Vijay's return will be to somehow to effect his union with her. Its going to be a permanent blot on your family. "

" Hurry up, then and make the proclamation throughout my estate."

The fated day arrived. Will anyone take compassion on the innocent Devi, the dream girl of Vijay's fond hopes? Will Jayavir's adamantine heart be ever softened ? No. His word was law. His firm decision was usually a fatal one.

And why was the state Astrologer so devilish in his treacherous scheme against that fine young man and that lovely Devi ? Had either of them or both of them done anything against him ? No. Their only fault was that they ignored him as a wretched schemer and a dirty villain. Vijay was indifferent towards him and jeered at his predictions and superstitious warnings. And the old trickster slightened him as a young fellow who knew practically nothing. Well, this is how very often innocent people suffer for no fault of theirs. Those who are dishonest and roguish detest the very presence of frank and straightforward people ; the ugly naturally grow green with envy on seeing the beautiful and try to do all in their power to mar the latter's happiness. And probably the have-nots hate those who have something in this world. Well, this is the way of the world.

The blowing of the horns and the beating of the drums filled the air with tensest tension. The proclamation rang throughout the length and breadth of the place. The unhappy Lakshmi could not believe her ears as the news spread like wild fire, but a terrifying current of fear pierced through her spine and shook her dainty frame from head to foot. She stood aghast completely petrified and lost control over herself as she shivered like a creeper blown to and fro by a sudden gust of wind. No, a storm raged in her tender heart. Would Vijay by some miraculous power scent the tragic fate awaiting her and rush to the scene and carry her away to a distant haven of safety ? Will the Almighty intervene, as we read in some stories and prevent the fire from touching the angelic Devi ? Or will some super-

natural power burn to ashes those wicked ones who were preparing hell fire for that sweet thing ?

The fateful hour had arrived. Munian was in his sick bed. The slavish workers boorishly rushed in to drag Lakshmi away for ever. Munian sat up and raised an alarm, not knowing what was going on outside. He saw his pet daughter for the last time and looked at the statue of Vijay. He sank into his bed for ever sighing, " Devi ! Vijay ! "

People had swarmed in thousands around the great fire to gratify their idle curiosity. Orders were passed to burn the victim in the fire. Some good women screamed and fainted on seeing the beautiful Devi retaining her calm dignity and composure, appearing all the more charming, still hoping if some miracle would not happen at all. But the wicked ones jeered at her.

Vijay was on his way back to Janpur with a thousand dreams crowding his mind. And the fondest dream was, of course, to run to Munian's Cottage and meet his darling Devi. He would surprise her by his unexpected visit and shower her with lovely gifts from England, America and the continent. And he would surely wed her even at the risk of losing the estate. His train was delayed on account of engine trouble. Time seemed to move with leaden feet. The train steamed in at Janpur. Shrieks and cries and weeping and hellish noise rent the air. The sky above the castle was glowing red. The people told him in broken sentences, " Lord—poor Lakshmi—Munian's grand-daughter—in fire ! "

His taxi buzzed off at top speed. At the bend half a mile away from the castle, it swerved. Vijay leaped for life, received a wound on the forehead but ran like one in Olympics for his prize. The shrieks of myriad cries of " Vijay, run, run, Devi is gone !" were heard.

The cruel flames had caught Devi's saffron sari and she still glowed through waves of flames reaching the skies. " Vijay, Vijay, I am gone. Don't come. Vijay, Vijay, Vijay ! " "Devi, Devi ! Alas ! Are you gone ? I am coming, too !" So saying he leapt over the heads of people but he was pushed back by waves of crowd.

(The names are fictitious and affect none.)

MY ADVENTURE AMONG FROGS

By W. T. VASANTHA, II. U. C.

It was the day of dissection—not of a cockroach, not of an earthworm, but of a frog which to me was a Herculean task ! I made up my mind to finish my record the same night but could not succeed. I felt sleepy and my eyelids were drooping.

Suddenly I was landed in a strange world. I could not see my people at all, not a familiar face, not a human being, even though I kept my eyes wide open. Everywhere there was water. Many insects and vertebrae came and surrounded me. Then a coach drawn by two big frogs came and a big frog ordered me to get into that coach. I hesitated and asked him, "who are you ?" He answered, "My name is Rana. I am the captain of all these frogs. You get into this coach and follow me. Otherwise I will call my friends megascolese mauriti, (Earthworm), Periplaneta Americana (cockroach) and other bees and they will torture you". Though I am a human being, I was unable to withstand these creatures. Even the Rana Pratap of olden days would not heve been so bold as these creatures.

Without speaking a word I got into the coach. They led me into an apartment where there were many sea creatures imprisoned. The Rana gave a word of command and all the frogs came and assembled there. They all shouted, "At last we have captured a representative of the human beings who massacre us day and night". So unless we punish one among them they will not realise their fault. So we brought her here". Then I asked him boldly, "What injustice have I done to you ?" He said, "Are you not ashamed of your own act ? You and your people put us in small bottles and pour something on us and kill us. When we are half dead you put us on a board and nail us. When we scream in pain, you jump with joy. You find pleasure in tearing our skin and looking at our organs and cutting our heart. You do all these things under the grand name of 'dissection.' But we want to tear your body to see whether you have got a heart for you do such murders". Then a small fellow came and said, "They take away our brains. I don't know whether they take it to fill their empty heads." And all the frogs laughed. My body trembled with fear. I told them, "One man's meat is another man's poison. So we kill you to become either doctors or Zoologists." Then they accused me of another crime. They said, "Many of your fellows draw our faces on their note books. They write the title as 'Frog'. But they draw exactly the monkey, thereby belittling our family prestige. You don't know how we are put to shame.' So we are now going to hand over you to the chief justice and he will decide your fate." So I was dragged before an old frog which scrutinised me.

"Oh ! you idiots have brought only a poor student who is forced by circumstances to massacre us ! These students analyse us only when we are dead. You, young frogs should get hold of the giant who boldly collects us in our ponds. So leave this poor soul. If she becomes a doctor she will kill many human beings and we will be free from their troubles soon."

I would have been happier if they had devoured me immediately. Unfortunately I was made to stand before them awaiting the judgment. At that time I was reminded of Joan of Arc. So a ray of hope splashed in my mind. I decided to die a martyr. At this critical juncture the old frog ordered, "Let her go to her own land". Then they all pushed me from their place and I fell down suddenly.

When I woke up my body was paining and I found that I had fallen from my cot and I was all the while in dreamland. So be careful ! The armies of frogs may invade your homes !

———o———

A GHOST BEATS A GHOST

By DORAIPANDYAN D, ISAAC, I.U.C.

The theatre tuned "Vandematharam". The sleeping lights opened their eyes and I got out of the picture palace. The slight drizzling, which a made number of people stay in the theatre, did not stop me from going out. The busy road soon led me into a lonely street.

As I turned into the lonely street, my heart began to beat pit-a-pat. Here I remembered the stories of ghosts and devils, which had been told by my friends, when I had strongly argued with them that there were no ghosts in the world. I also remembered their best story which is as follows :—

" There is a ghost in..street. It lives on a certain tamarind tree and comes out only during nights after mid-night. Anybody going alone that way between 12 mid-night and 3 A.M. is sure to be either killed or disabled."

Hence several thoughts came into my mind. My heart throbbed for adventure but the very next moment it feared death or disability. It resulted in a victory for the former with the following rules of behaviour.

1. I was to press on.

2. If I saw anything unnatural my legs were to help me.

3. If my legs failed me, my tongue was to deliver a shriek.

4. If both my legs and tongue should desert me, my presence of, mind was to be my saviour.

I had to go by these terms. I trudged on and came under the fatal tree. And lo! I saw a head, as big as a giant volley 'ball, jet black in colour, rise from the trunk of the tree. My imagination was awakened. The figure continued to grow. My legs could carry me but they would not be a match for the ghost, which I supposed, could run many miles within the twinkling of an eye. I tried my second deliverer, but poor thing it could not even utter the faintest shriek. So there was one and only one saviour. It was............it was my presence of mind. I took a big stone and threw it with all possible force. And turning round I ran as fast as my legs could carry me and entering my house, I almost fell on my bed. Thinking that the ghost would come to seek revenge upon me I closed my face with my thick blanket and lay still and motionless till the morning. Though it was an adventure, I did not tell it to anybody in my house; but I trumpeted it to my friends.

Going to college I found a leave-letter in my friend's hand which ran as follows:—

378/2, Reddiappa Mudali Street

Vellore.

12—10—'53,

Dear Sir,

As my son S. Rajan was returning from the Crown Theatre last night, he was struck by a ghost under a tamarind tree and it has resulted in a severe fever. Hence I request you kindly to grant him leave for three days.

Thanking you,

Yours sincerely,

S. SUKUMARAN.

Imagine my dismay on learning that Rajan, with this umbrella, was the ghost I beat, and I was the ghost that beat him.

So to-day I stand forth as the champion of the society for prevention of people from believing in ghots.

Hail! S. P. P. B. I. G.

———o———

MY OPINION

By R. A. D. SINGH, II. U. C.

Dear Friends! Here I have given my opinion about "original thought." Go through this and keep it in your memory.

We all prefer to arrive at a conclusion quickly, without bothering to hear the matter from different points of view, or worse still, we are too lazy to think for ourselves at all; we would rather accept ready-made opinions, probably the opinions of the majority of our friends or those which we read in the news papers. It is people of that sort who get carried away by excitement in times of crisis such as the outbreak of a war or a lesser crisis such as when elections are taking place, or when important matters are being decided in the Congress, Parliaments Councils and committees.

You see, therefore, why it is important both to your country and yourself that you should develop a habit of careful and critical judgment. The study of history helps us to do this and as I am a history student I have found it in my experience. So I want you to observe the history of the great men and women and the effect of their lives on those of their fellowmen and to use your own judgment in considering in what direction they led and whether they should be followed or not. Your decision is of far greater importance than perhaps you imagine. For at this very time we stand at a crisis in the world's history; and upon the decisons which men make in the next few years depends the entire future of civilization for a long time to come.

Well! My friend, I should like to end this essay with an appeal to you not to be content with the ideas that you learn from others, however good they may seem to be. Check what you read or hear, by trying to get to know the facts on the opposite side. Pay due respect to past great thinkers, to be sure, by studying carefully what they have thought and taught and done. But do dot follow blindly. Develop your own intelligence by trying to think out your own answers to the problems around you after careful study. Even if you cannot reach a satisfactory conclusion it does not matter. You will have grown in intellect and in creative intelligence by your effort. And—who knows you may in your time become a great man? For, as the great Indian teacher, Gautama Buddha, said long ago,

"*What a man thinks that he becomes.*"

—o—

METTUR

By V. LAKSHMINARAYANAN, IInd U.C.

Students had proposed to go on an excursion to Mettur to spend the Independence Day happily. So this proposal was accepted unanimously.

On the fourteenth night of August when we left from Vellore all were filled with great joy. At 10-45 p.m. we caught the "Mangalore express". We felt the worst misery in that train. There was so much crowd that nobody sat conveniently. None of us had sleep. Somehow we reached Salem at 4 A.M.

Our breakfast was supplied at 6-30 a.m. in the station itself. Then at 7 a.m the Mettur train left Salem. After two hours' journey we reached Mettur. From the station we proceeded to the town leaving our goods in an authorised hotel.

On our way we crossed a big and long bridge containing sixteen openings, each of which is attached to steel doors. When the water reaches a very high level the water rushes through the doors. The level of water when we reached Mettur was 120 feet. If we proceed straightly in that way we reach the Governor's palace wherefrom we get a very magnificent view of the whole town. The details of the dam are seen in this palace.

This dam is the second largest masonry dam in the world which is constructed across the cauvery river in the year 1934. The reservoir covers an area of nearly sixty square miles. The dam is exactly a mile in length and is over 200 feet high from its deepest foundations which have a maximum width of 171 feet (high) and contains over 54½ million cubic feet of masonry and concrete. The dam is pierced by two sets of irrigation sluices all electrically operated and a set of '102' power pipes for the development of electrical power. The hydro-electric generating station supplies electrical power all over South India The reservoir has an effective capacity of not less than 93,500 million cubic feet of water at full level. This dam distributes water to nearly 10,000 acres.

In between the dam and the supply of channel there is a well-planned and fine—looking park covering an area of 35 acres. There is a large ornamental fountain which is the central feature of the park. There we found all sorts of coloured flowers that made my heart very gay. There is a hair oil manufacturing company. Besides the station there is the "chemical industries" where soaps and washing soaps and bleaching powder are being manufactured.

On fifteenth evening we left Mettur. Whenever I feel my lonely situation I cannot but think of the roaring sound of the flow of water and the glorious-coloured flowers of the garden.

KUTB-MINAR—A DANGER SIGNAL!

By R. S. SHAFIULLAH, II U. C.

It was a grey day when I was turning the Newspaper. I was horrified to see the news that twelve persons committed suicide from the famous Kutb-Minar in a year. My imagination ran riot.

I was walking on a lonely path. Without my knowledge my legs refused to move and I found that I have reached the glorious Kutb-Minar. I was alone but no fear caught my mind. I entered the gate and viewed up to the top of that tomb. If the gate keeper had not come for my rescue I am sure that my head would have kissed the earth.

The clouds were moving but my mind stretched towards one thing. And the wonder itself was not clear to me. I wanted to climb the building but the keeper refused to allow me, for he had the right to prevent my single entrance. Then with the help of his news I understood that a single person is not allowed and permission would be given only to those who came in groups. I took him as a guide according to his own wish. We both ascended the steps and a sort of fear haunted my mind.

The light brightened the steps but within my mind ominous clouds had gathered. I began to recollect the great slave dynasty in whose memory this building was erected. It was Kutb-ud-din Aibek, the able and noble king who laid the foundation of that glorious tomb. It was completed by his successor Altamish. It glorifies then the Turkish architecture. It stands as the specimen of the eastern culture It continues to reign in the world of history as a representative of those grand Slave kings. I remember how much labour it would have cost but it stands today as a danger signal! With all these thoughts my mind was flying in the plane glancing the historical events.

I was informed by my guide that we had reached the top of that tomb. Chill weather and the cloudy snows preventsd my open entrance. Dressed in woollen cloth, I went around that balcony. The hair-pin-view was fixed in my mind for a long time. I looked down from that place and, the men in the adjoining places appeared to me like the Lilliputians in Gulliver's Travels.

Then sudden change came over my vision. The evil sprits of the twelve persons who committed suicide from there haunted me and I began to shiver with fear. The first person who came before me cried,

"Disappointment in love had caused me to such a worst action that no humau being is expected to do. Life is precious, my dear brothers! I advise you not to follow me!"

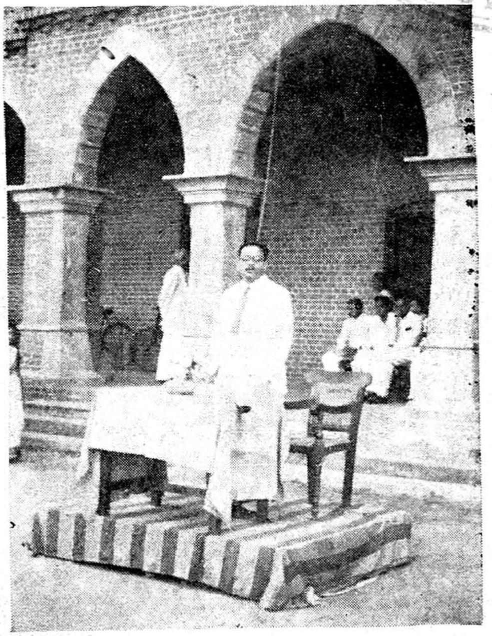
I fell in a swoon by hearing another sprit's arrival. But the keeper protected me from falling down. Even then the soul haunted me and it said, "I am a girl who was betrayed by a youth. My blooming personality was sold for dumb show and world's attraction. I feel shy to say that the dark spot that fell on my chastity drove me from society. My resolution resulted in this suicide—Be informed young sisters! Men are deceivers!"

It disappeared and there came another. I feared very much to stand there. The continuous attack of that evil spirit's agencies drove me down. One of stomach ache, another of T. B. and yet another of leprosy like these spirits incseased my fear and pulled me down to the bottom of that Kutb-minor. I fell on the ground with much of weariness and my guide was crying from the top,

I was brought back to my senses by the touch of my friend and I saw that my tears had drenched the paper in which that news contained. Let it be my sacrifice or symathy for those twelve souls. Whenever I think about Kutb-Minar my mind is shocked with the evil reputation of the place because it is a Danger Signal!

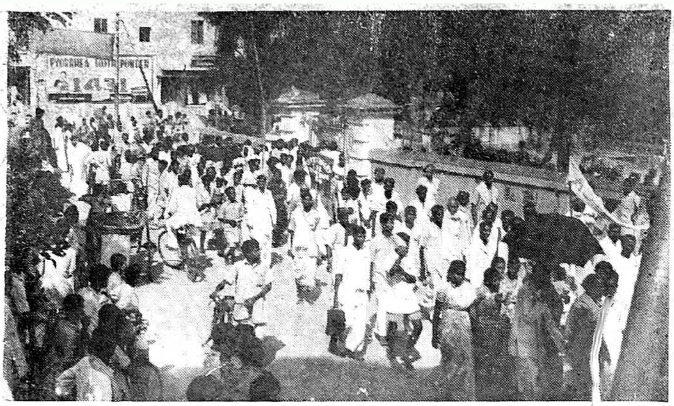
—o—

DEC 1955
MADRAS

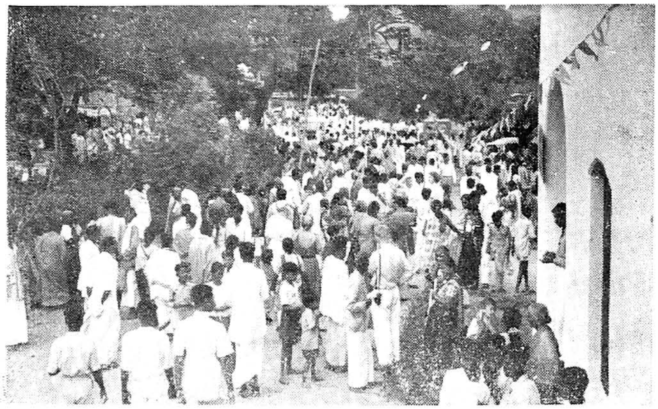


Mr. Seethapathy, Chairman, Vellore Municipal Council addressing the students on the Republic Day (26-1-'54) anniversary.

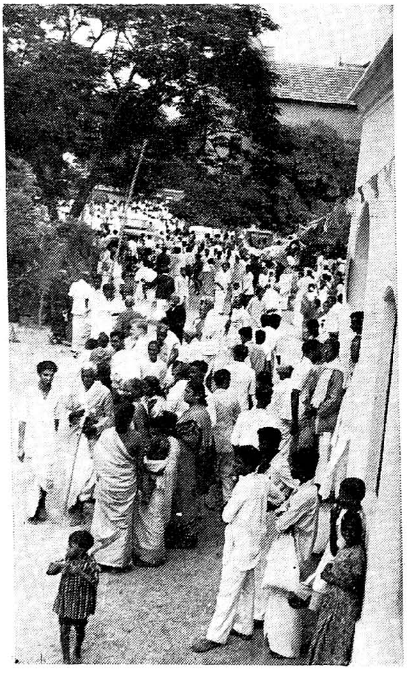
CONNEMARA
10 DEC 1956
MADRAS



Procession about to start to go to Centenary Pandal.



After Centenary—What?



After Centenary Celebration.

DEC
MADRAS

The American Arcot Mission Centenary Celebrations. Jan. 8-11-1954.

'ROAD TO NEW YORK.'

A Summary of the Farewell Speech delivered on the 11th Jan. 1954.

BY MR. S. JESURATNAM, B.A., B.SC., *Principal.*

The one thing that impressed me most among the exhibits of the A. A. M. Centenary Exhibition organised by Mr. M. J. Sudarsanam of our College is the world map on which were marked in gold paper four routes from New York. I got interested in the route from N. Y. to India, China and Japan. I was reminded of many historical events. The route from N. Y. to India was going round the Cape of Good Hope—a route similar to the one taken by the famous explorer Vas Co-da Gama who landed in the west coast where the gospel was propagated over a wide area. Secondly, I was reminded of the days when my Bible teacher used a map to illustrate the missionary journeys of St. Paul. Thirdly, it reminded me of a question asked by the great philosopher Aristotle—

> "Is the road to Thebes from Athens,
> And the road from Thebes to Athens—different or the same ?

Philosophers' questions are difficult to answer by common people like us, as we do not understand their language and that is why we turn away from them sometimes and look for some one who can use a language we can understand.

May I change the question to suit my purpose and ask those present here to answer the question themselves ?

> Is the road to Arcot from New York.
> And the road from Arcot to New York—different or the same ?

For a century, on the road to Arcot from New York, were gold, God-fearing Christian people gathering on the road seeds of sacred history. These people were slowly wending their way accumulating courage, hope and blessing on the road. The seeds, as all good seeds are, were sown in good soil that it yielded fruit as in Christ's parable. This again reminds me of Marquis wheat. Americans say that once all the available wheat in the world could be put into a small envelope and the same is now harvested in millions of bushels in the united states. That is how it happened in the Arcot area.

A handful of men scattered these seeds of sacred history and to-day we see the results in this very pandal.

They have made us literates by starting schools, they have relieved our pain by sending doctors and establishing hospitals. A careful reader of the gospels will not fail to notice that the physical cures effected by our Lord are greatly in excesses of the spiritual restorations. Even if there be one who could be spiritually emancipated these hospitals and schools justify their existence. We are and we will be very thankful to the work of the missionaries and remember with gratitude their sacrifices for the sake of their neighbours in Arcot and the lessons they have taught us for the spreading of the gospel. The deeper meaning of the road to Arcot, then is unselfish service for the Master who established on a firm foundation the christian ethics "Love thy neighbour as thyself." This does not necessitate the indiscreet question of the lawyer, 'who is my neighbour?'

What is now happening in Arcot? Permit me to take an illustration from politics. Thanks to science, the world is becoming smaller and smaller. The jets and comets contracted the roads. Good people thought that this change would bring about a world brotherhood. People who have been capsuled geographically and living happily together for themselves have been brought into closer proximity. What is the result? We read from the dailies about conferences of big threes—big fours, revealing fear, hatred, suspicion and confusion. If any one said that we are under the shadow of a third world war we will not be surprised. Now coming to our churches in South India--we were denominationally capsuled and were living happily. We are now jumbled together with the hope of realising the dream—one church. What is the result of this proximity?—Suspicion, fear, and confusion. Probably time will enable us to diffuse our traditions one into another till the heterogeneous traditions become homogeneous.

The road to New York is before us now. Are there not hopes of the long—cherished dream—one church in South India......... You have walked with us a mile—will there be a second one? You will have vision on the road to New York regarding future work. May God be with you on the road to New York! May there be happy reunion with your families and friends! When you make noisy arrival in New York people will welcome you with open arms. In your joy do not forget us. It will be our ideal to hear from you as Thessalonians heard from St. Paul "You had been our glory and joy,"—as you had been our Glory and hope.

" Adieu—kind friends—adieu, for the best of friends must part."
" God be with you till we meet again."

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THE REGISTERED LETTER.

BY MR. M. H. SHERIFF (*Old Student*)

There lived a young lad named Hari. He went to an influential person for a letter of recommendation. Times have come for such letters! Though Hari had enough of education, still to secure a job he needed some distinguished person's help. With great difficulty the person promised to give the letter and he fixed the time to meet him. Now Hari, pleased by these words, went straight to his house praying God for all the best to come to him.

The next day Hari was at the exact time at the gentleman's residence. The letter was ready and he asked Hari to register it very soon. With great joy Hari moved his steps towards the Post Office, whistling sometimes, singing sometimes and at last the red building was in view. A fear came over his joyous heart if anyone might not see that letter. He took courage, but his looks soon became pale and his body shivered like that of a person at the last hour of God's call.

Hari thrust his hand into the counter to purchase a cover and stamps to meet the registration fee. He took the letter from his pocket and inserted it into the cover, closed it and wrote the address in haste, so that others might not see as to whom Hari was sending the letter. Hari gave the letter to the clerk in charge at the counter for registration.

Hari came home, rather gloomy, thinking that somebody might open and see the letter and that he might be put into trouble. But any how Hari received an immediate reply that he should meet the officer with his testimonials at 10 o'clock. Hari was glad. He had his shave and bath, dressed neatly, purchased a railway ticket to meet the officer at the appointed place. The time he reached the post office was just 9-30 A.M. He had to wait half-an-hour more to meet the officer. Hari's imagination ran riot with all sorts of plans. Hari thought like others that as soon as he was selected, he would live nicely with his mother and that his worries would be over. He thought of how he should adjust his monthly salary,

The officer stepped into his room at the stroke of 10 A.M. Hari shook off the wild plans from his imagination and now he feared as to how to meet the officer.

Hari took courage and he was called by the officer.

Hari: "Good morning, Sir."

Officer: (Nodding his head) "Good morning".

Officer: Are you sure that you have registered the letter properly?

Hari: (Puzled) ye-ye-yes, Sir.

The officer found that Hari failed to write on the cover "Registered with Acknowledgement due," and also the "from address." The officer felt that when Hari was so careless as to pay attention to such an important letter, how he could handle the office work properly.

Officer: When you are so careless in not writing properly the registered letter, I am afraid whether you will do the office work.

Hari: Excuse me, Sir.

Officer: Get out, I am not here to excuse any one. My office maintains discipline.

Hari had no answer now. He sealed his lips. He began to shake in his shoes.

Officer: Do you hear me? I say, get out. No work for such a careless fellow.

Hari's imagination got plunged into grief. Hardly had he stepped forward when everything he saw looked strange. The voices of the people were threatening him.

"Hari, Hari, look here, you are carless, ah-ah-ah."

"You are out of job." "ah-ah-ah".

"Hari! Where are your plans?"

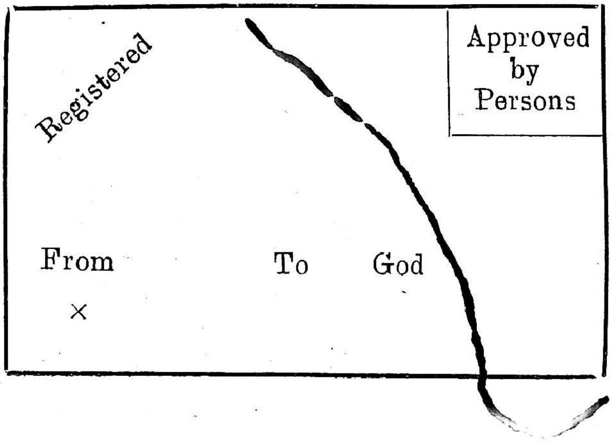
"Hari! You are careless."

"Hari! You are careless."

Hari now could not resist any longer; he ran home desperately and his mother asked him whether he got a job. Hari had no answer to give her. His silence and sorrowful appearance was enough to show his mother that he was not employed. Hari's mother was a religious lady. When she heard that a mistake about the registered letter put him in troubles and left him without a job, she encouraged Hari and told him how one should prepare to meet God. This preparation needs patience and perseverance. She said that man's deeds must be so registered in this world like a letter. One's character must be reflected on his fellowmen and when this is satisfied by a single self, then one is sure that he can see good days. God tests man from every angle and one should prepare to

meet dangers with a smiling face. " God helps those who help themselves" Gold never becomes pure if it is put only once in the fire. Several times the goldsmith puts gold in the fire and thus refines it and tempers it. Such is man's life. After several defeats he understands God and His work.

Our life, though short in this world, must be so adjusted and our actions so registered, that when we meet God we must have no remarks to face. A simple mistake put Hari out of job in not registering the letter in the proper manner. Mans' life is like a letter in this world, and mistakes in life cause failures and disappointments.



OH THAT I HAD WINGS LIKE A DOVE !

By Rev. HENRY LAZARUS, B.A., B.D.,

Correspondent, Diocesan Ele. Schools, Arni.

And I said, Oh that I had wings like a dove, for then would I fly away and be at rest-this is an oft-repeated desire in our lives, especialy in youth. Oh that I had the good luck to occupy the seat of the President of the Republic of India ' Oh that I had the gift of occupying the position of the Prime Minister of India '. These and many such are the thoughts that beset our minds as we burn the mid-night oil for some minor test in the college. It is perfectly legitimate, desirable and also natural for youth to have such high hopes. But very soon these lofty aims vanish like mist in the daylight of reality. What is wrong with us ? Why do we fail so miserably ? It is simply because we aim too high losing the very ground on which we stand. The pilot that takes off is on the high road to destruction if he loses his touch with the starting place and destination. In youth we often experience bitter fall by aiming at things too high and unrelated to realities of life.

My conception of aiming high is somewhat different from what youth looks up to as big in his college days. I mean the most neglected

but the admirable task of working among the lowliest, the last and the least. The College is carrying out an excellent piece of work among the sweepers and the slums through your Social Service and Religious groups. Of course this is not so popular as a Cricket Match, but to see how admirable such a piece of service is, get hold of the earliest opportunity to see Dr. Miss Rottschaefer's leper clinics. You are sure to see the most glorious sight. Three to four hundred lepers aud a small band of faithful workers fighting a great battle with the deadly disease to redeem the lowliest, the last and the least from its clutches. Call it what you will, greatness is too small a word for such sacrificial service. Yet this is one of the thousands of humanitarian activities carried out by the Missionaries in our own district during the past one hundred years.

While we celebrated the Centenary of the Arcot Mission we were reminded of several such glorious events. If we should simply stop with praise and thanksgiving we will be failing miserably in our duty to our country. On the other hand, these Celebrations were intended to remind us of the lives of the Saints that have gone before that we may follow their footsteps and carry the torch that they have so far carried to dispel the darkness of ignorance, superstition and sin. Looking at most of these Missionaries, we know they have almost all of them been promising College students with brighter prospects of life in their own country. But why did these people choose the drudgery of serving in Indian villages instead of the more alluring jobs in their own country? One wonders if they have chosen the truly great things in life. And yet they have succeeded admirably well by holding on what appears to be small to the rest of the world. How are these activities the highest ends in life? Most of us, when we think of aiming high, have our minds set on things such as, when can I be in the professor's place or ride the Millionair's plane or manage a big estate. But if only we stop for a while and think-are we really aiming high? Surely not. Our aims have not risen even six feet from the ground level, for they are limited by human considerations which cannot go beyond man's head, the tallest of whom is a little over six feet high. But still one may say, I will fly above the clouds in my plane or hit at the stars with the astronomer. Even then we cannot reach the heights that the saints that have toiled in the past have reached. They have really soared higher than the highest heavens and got hold of things loftier than all the worlds put to-gether. They have looked beyond the stars into the very heart of God and have discovered His will for them by hearing His voice and submitting themselves to Him. Hundreds of Missionaries that serve in India to-day are not out here with any political, personal or pecuniary ends in view, but with a definite conviction that they are in India obedient to the call of God. God wants many to serve in the neglected areas. We said 'Quit India' to the Westerner and we have hundreds anxious to step in and govern our country. Could we say the same to the Missionary? What is then left by way of social, philanthropic or Missionary work? There will be practically nothing left. But still when there is a need, surely

God calls us long before He extends His call to other nations. How long shall we keep our ears shut to this Divine call ?

When such a challenge is thrown out, some may argue saying, why waste one's knowledge, talents and time in places where it is of no use, why throw pearls before swine ? Such thoughts are simply illusions. Come with me to any one of our villages, poverty-stricken, pestilence-ridden though the people may be. Coming there you will find wisdom that your volumes cannot hold and understanding that your theories cannot explain. In spite of all our education and experience we will still be baffled at some of their problems. Is work among these people dull ? Never. You will find life more thrilling than that in the Everest Expedition and more enjoyable than any thing else on earth. How long shall we let this responsibility rest on outsiders and forget our privilege ? Look up and aim high. We should certainly do this but while looking up, if only we look beyond the clouds and stars and pay heed to the still small voice of God and serve Him faithfully at whichever place He calls, sure as anything He will give us the strength to mount up with wings as the eagles unto realms unknown and loftiest heights, baffling all human calculations.

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"WANT TO BE A CHRISTIAN?"

By Dr. BLAISE LEVAI, M.A., B.D., Ed., D. (Mich)

(*Dept. of English.*)

While teaching at Voorhees College, I came to know a Hindu student who took a sincere interest in the New Testament. Just before he graduated he came to me and asked for a Bible. " Would you want to become a Christian? " I asked.

" Why, sir?" he inquired. " Why is Christianity superior to all other religions?" Why be a Christian?"

For a moment I had to grope for words. I realized then, more than ever before, how frequently we take our Christianity for granted. Answer that subtile, "Why be a Christian?" and the other question: "Want to be a Christian?" answers itself.

In that moving Negro Spiritual, "Lord, I want To Be A Christian," are three very specific answers. You remember the words: "Lord, I want to be more loving in my heart." You want to be a Christian because it makes you more loving.

In a secluded village of South India some Christian students attempted to preach the Gospel. The head-man, the "manigar" of the

village, who was associated with the Communists, broke their musical instruments and had them stoned out of the village. He wanted nothing to do with the Christian way of life. Some time late, plague broke out in his village. He soon realized that his so-called Communist comrades did not respond to help his people. Christian doctors and nurses proceeded into the village. Working in teams were some of the same students he had stoned and driven away. When he asked why they came to help his people, a Christian replied. " Because Christ first did it unto us in love. He gave His life because He loved. His last commandment was : " Love one another as I have loved you."

Consider the second answer the Spiritual gives: " Lord, I want to be more holy." It must be admitted that this is a word which many people dislike. Ask the average student if he would want to be known as a "holy" person, and very likely he will raise one eye.brow a little higher than other as if to say: " Hmm, I wonder what radical sect he attends!" Or perhaps he may interpret your question as a personal insult. " Me? Holy? No, nothing of the kind. I'm a normal individual."

Examine the meaning of the word "holy". Popular usage of the word has weakened its real meaning. What did Jesus mean by the term? To Him " holy " meant " wholeness.............healthy." To Him the word meant inward health. It meant that every part of life; the instincts, the emotions, were balanced and in a wholesome state. In short, it meant, an integrated personality.

Is not that one the greatest aims of students today? Inarticulately thousands of students are saying: " We are getting a general education but we feel our lives are not integrated. We feel we have had a smattering of this and that. Now we want something to draw together the scatterred forces of this muddled-up life of ours. How we need something to integrate it and to reach these inward conflicts and frustrations that drain away inner strength of peace. How we need something to make us inwardly strong and bring our whole self in harmony and unity. O, how we want to be whole persons!'.

That is the meaning of the term "holy" in its original sense. That is the wholeness that Jesus gives. As the great Physician. He provides healing from within by giving to life a purpose and filling it with His power. With that purpose and power in Christ integrates a person. No longer do we have to be confused and insecure. Moral and emotional health are integrated. In Christ we are holy. As students, as searchers of truth, we become whole persons.

Why be a Christian? Because it can make us more loving and more holy and more integrated personalities. The Negro Spiritual makes another claim. You want to be a Christian because it makes you want to be like Jesus. That is what being a Christian essentially means: a

follower of Christ. It means being Christ-like. Our generation can discover that by keeping the picture of Christ before us and trying to live as He lived, a full, effective personality is released. When we hold Jesus before us in all that we do in our whole lives, we become transformed men and women. It is a wonderful process which I have had the thrill of seeing a number of times.

I was asked to be one of the proctors during a three hour examination. The examination was given in Cobb Hall to accommodate over two hundred students who were taking their final examinations, There were five other proctors watching that none of the students would be tempted to cheat. I recall how one of the proctors came up to me during the examination and nervously whispered. " You know, I believe one lad is cheating. Every now and then I see him glance on something in his lap. Watch..."

At intervals, the student glanced at a card as the proctor described. When we saw him repeat it, we walked up to him and quietly asked him to give us the card he was using. The lad immediately stood up and handed the proctor the card. On it was a picture of Jesus. Beneath the picture were these words: " Jesus Never Fails." The Hindu proctor knowingly smiled and handed back the picture.

" You see " stammered the lad, " it helps to have Christ before me in the hard things that I do." It does help to have Christ before us in the hard things that we have to do. He helps us overcome when we want to be like him.

Why be a Christian? We find three very specific answers tried in human experience. Because being a Christian helps us to be more loving. It can make us be more holy—more integrated persons. And it makes us want to be like Jesus in our hearts. Wanting to become like Him can give you and me the inner strength to overcome all difficulties which He showed in His own life.

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THE CHALLENGE OF THE MODERN WORLD TO CIVILISATION AND MAN.

M. JAMES SUDARSANAM M.A., *Head of the Department of History.*

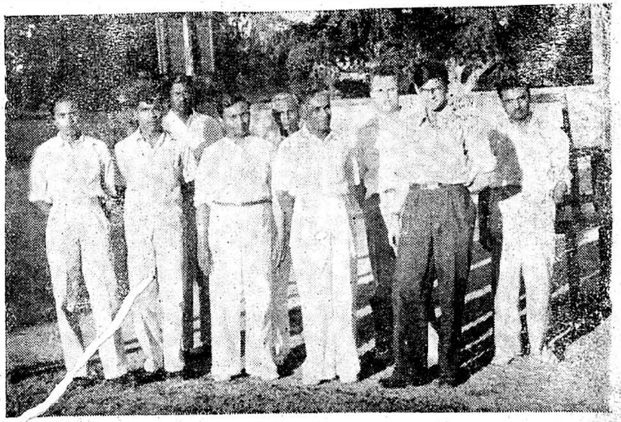
It is necessary at the very outset to understand though not definitely, but approximately the meanig of the term " Civilisation". For our purpose we shall take it to mean " the smallest unit of historical study at which one arrives when one tries to understand the history of one's own country or the world at large ". Civilisation counts far more than the present, it takes into account the past and enables us to catch a glimpse of the future.

What is the challenge of the modern world to civilisation and the spirit of man? What is the cardinal and central problem which faces mankind today? Is it merely economic and social? Can it be solved as many politicians, economists and experts seem to believe through large-scale planning. Can it be solved through full utilization of natural resources and powers of man like his Wisdom, Reason and Knowledge? The entire history of the world stands before us speaking to us that man's Wisdom, his Reason and Knowledge have landed us in Un-reason, Blindness and Misery. Why? Because man's wisdom is not perfect wisdom, it is mixed with foolishness and nonsense which have always, nay, from the beginning of man's life on earth up till now, dominated the life of man. Was it not their foolishness which led them to taste the forbidden fruit in the garden of Eden? Man's reason is one-sided, it narrows his vision and blights all faith and hope in higher and profounder values of life. What of man's knowledge? It kills him, and destroys him and his belongings. Full utilisation of natural resources and human powers are absolutely inadequate to solve the present catastrophe in the affairs of man.

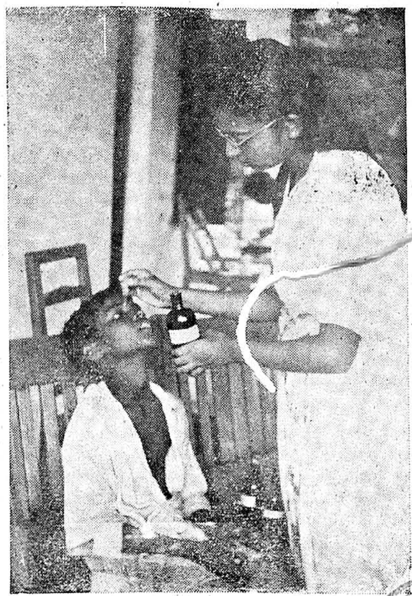
On the other hand, our wisdom, reason and knowledge have betrayed us. Let me illustrate it in the following manner. (all imaginary.)

There were four students in a room of our College Hostel. One student lost his Parker fountain pen. The pen was lost among them four. The warden racked his brain to find out the culprit. He then sent for the psychoanalyst, Dr. J. H. Piet of Columbia University who called each one of them, and asked each to go and get sticks 4 inches long. Then came Mr. S. D. Collison, Professor of Mathematics with his measuring instrument and measured each stick to be exactly 4". Then Dr. J. H. Piet told them four, at 10 p.m. Here are four sticks, each 4 inches long accurately measured by the Mathematics Professor, each one of you sleep with one beneath your pillow, by morning one stick will have grown two inches longer, and I shall know that the head which sleeps on that stick is the head of the thief.

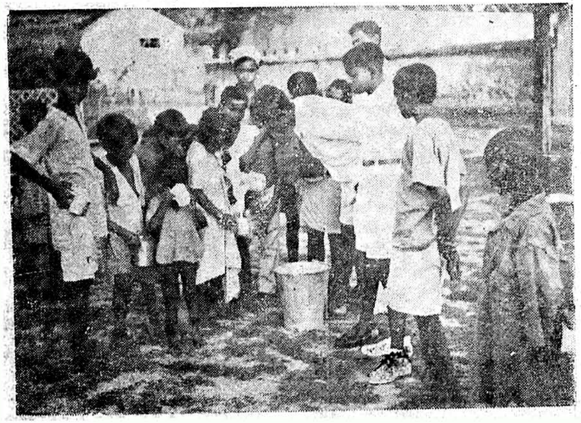
Oliver Twist asking for more ?



Mr. PIERRE FURTER
Young Missionary from Switzerland visited our College and participated in our Social and Sports and Games activities. He gave a talk to the students.



Eye treatment by a social worker.



Each waits for a delicious Cup of Milk.

Distinguished visitors for International fellowship.

(South Indian Gypsies.)
Drawn By : Selvaraj Manonmani, I. U. C.

10 DEC 1955

The four students were visibly awed and went to their beds to sleep. Early in the morning Mr. S. Jesuratnam, the Manager, Mr. B. G. Swamidoss, the warden, and the Psychoanalyst went to inspect the sticks. Lo and behold, the thief was found out! He confessed his guilt with shame. What had happened? What was the miracle of 4 inch sticks? *The one who had stolen the pen had cut two inches off his stick.* Man's wisdom works exactly like this. We are betrayed by our own wisdom.

What then is the challenge with which we are faced? It is moral and ethical, We can hope to avert the danger on our heads only by reviving and strengthening of moral and spiritual values. The problem is not at all new. The challenge is as old as the world itself. It is the same challenge which came to forefront when Jesus stood before Pontius Pilate the Roman judge. That very act of Pilate symbolises the eternal predicament of man, the tragic conflict inherent in his nature. It is the conflict between expediency and morality. Pilate had the choice of two roads before him, one, the road of expediency, the end justifying the means, the other road he had was to stand firm on moral grounds and truth. But Pilate sacrificed one man Jesus and threw him to the wolves not only to save his skin, but to be sure that he was trying to save the Roman Empire which Jesus had condemned in positive terms because of oppressive taxation, the exploitation of the masses, the luxury-loving and lazy life of the Roman officers and the labour of the slaves. Pilate deluded himself into believing that he could be free from guilt by washing of his hands. That is how the world is progressing to day.

In the name of expediency the Nazi Government killed all incurables and mentally defecients, saying they were all drag on the nation. After the incurables, the Gypsies, then the 60,00,000 Jews. In the name of expediency Czechoslovakia was sacrificed, again in the name of expediency Russia deprives one after another the smaller nations of their funda mental rights and free will to rule their nations for themselves.

Now to consider the second road, what would have happened if Pilate would have stood firm on truth and moral grounds? Truth would have been vindicated, spiritual and moral values would have been honoured. Might be, Pilate would have been mobbed or even torn to pieces. But he would have gone into history as a martyr for truth and righteousness! This is the challenge which we face now. Can this be tackled by diplomacy? No. By reasonable compromise? No. It is unfortunate that today even in Christian Churches some leaders resort to methods of expediency, diplomacy and compromise to save their own face, their friend's face or the face of their fellow-worker throwing to the winds the cause of righteousness, truth and justice.

Said Jesus, the Kingdom of God is within you. But we have all along been trying to abolish the Kingdom of God and replace it by

godless materialism, immoral atheism, soulless science, and lying Politics. What is the consequence? We are on the brink of total extirpation. The scientific methods which our intellect has devised do not save us at all. Neither do they make sense. Psychologist, William James says, "human beings in investigating the universe are like cats and dogs in a library. They miss it and don't know, yet they have missed it."

Man is faced with the problem everywhere that he must shake off his faith in God. God must be dethroned. This is the challenge which lies at the root of the heart, at the root of the soul and at the root of the mind. The very foundations of our civilisation are shaken to the roots.

In the 12th and the 13th centuries when the Popes were ruling the whole of Europe they could have, and must have led the people into God's ways. But lust for power led them into the Valley of the Shadow of Death. They spoiled the Golden Age of the Roman Church. The people became disillusioned of the Papacy

Again in the 17th century the wrong step was confirmed by taking Science as the Keystone of life and by deserting Religion. Let us be reminded of Voltaire who said "Crush the Monster Religion and set man's spirit free from pursuing his glorious enterprise of raising his culture to Olympian hieghts." Thus man developed "Secular Liberalism". Great nations were led away by Technology, Science, Scholarship and Literature into 7 deadly sins (1) Cruelty. (2) Militarism. (3) Tyranny (4) Intolerance. (5) the Violation of conscience (6) the Suppression of Truth. (7) Propagation of false-hood.

Totalitarian Communism is fostered in Russia. But where was it born? It was born in Western Europe under the care of Western Culture. The subtle and gross evil of Western Culture found vent in Totalitarian Communism and Fascism which threaten to wipe out Western Civilisation root and branch. The weapons were taken from the Western Armoury. Therefore, the Challenge is both from within and from without. What is the treasure likely to be robbed away? The Soul of man is in danger. The road is well paved for men to become soulless and Godless. If he consents to yield he loses the essence of life. What is the next one to be robbed away in this crisis? The next treasure which is being already robbed away is "Individual Freedom".—Democracy's Pearl of great price! Most unfortunately this 'Individual Freedom' was wrongly interpretted and defined during the prosperous days of Secular Liberalism, Humanism and Materialism. Philosophers like Rousseau, Erasmus, Darwin, Huxlies and many others robbed away 'Divine Nature' from 'Individual Freedom.' Man was enthroned and God was dethroned; man's spiritual values and the immortal nature of the soul were all discarded as rubbish. What was the consequence? The foundation on which "individual freedom" rested began slowly to be

shaken and undermined. Now then immediately the question arises-Can an individual whose soul is not immortal and who is not governed by the will of God be more of value in a society than the community itself? Can an individual be more valuable than a corporate body of people? Instead of considering the individual as our ideal, we could certainly idolise collective human power as is done in countries where Totalitarianism exists.

Can Western Democracy which has been pursuing the First Road of Expediency answer this? No. It can't. Then we must look to some other source. It is the New Testament! Christ has definitely said that we are all God's Children and that He is our Heavenly Father. He has said that we are all individually counted. Our hair is all numbered. We are more than the lilies of the field and the fowls of the air. For us God has prepared mansions in heaven. It is pointed out that we are a little lower than angels. But God Himself came down to this world to redeem us and show us a better way to be his true children.

As we come to the conclusion, there is no other go but to look to Jesus and follow Him to be saved from the catastrophe which hangs on our heads. Jesus is the answer to the riddle of this Universe. He is the answer to our problems and challenge. If we but accept him as our Lord and Master and resign ourselves to His Care, there is no doubt, He will save us from the colossal destruction into which we are ourselves spinning.

Books and authors consulted :—

(1) Democracy Today and Tommorrow by Edvard Benes.

(2) Ends and Means by Alduous Huxley.

(3) Jean Jaques Rousseau.

VOORHEES COLLEGE, VELLORE—A BALANCE SHEET.

By Mr. V. VISWANATHAN. *(Old Student)*

A Commercial Balance Sheet is one which is drawn and made understandable by showing all the Assets and Liabilities as on a particular date and includes all such other information necessary for business purposes. The chief object of every Balance Sheet should be to disclose all the information necessary to enable one to form a true estimate of the financial position of the business as a going concern. Hence a Balance Sheet is a summary of all the accounts and, 'it is as good as stated.'

I consider it, therefore, a privilege to draw out a true Balance Sheet on the Centenary Anniversary of the American Arcot Mission, Vellore, in whose administration the interest of Voorhees College, Vellore, is entrusted.

As far as back in the year 1854, the old Arcot Academy at Ranipet and the Church of Scotland Mission High School were amalgamated, and the amalgamated institution was known as the Arcot Mission High School. The need was felt then to form a Union to start an institution in the area for people of over 30,00,000 and the Arcot institution formed by the Union at once gained ground and grew steadily in stability and strength.

Nearly one thousand Hindu, Muslim and Christian lads were soon enrolled in its various departments and it became a Training School for the body, mind and soul. There was a rapid growth of the institution in 1896 and the then Principal Rev. W.I. Chamberlain decided to raise the institution to the status of an Intermediate College. Therefore in 1898 the F A. classes (in Arts) were added to the Arcot Mission High School and the College was affliated to the University of Madras.

This Arcot Mission now fouud its position very favourably placed under a dramatic situation when in the year 1902 Mr. and Mrs. VOORHEES made a splendid gift of $ 25,000 so urgently needed by the rapidly growing college. With this substantial gift and enlargement the institution took the name of the Elizabeth R. VOORHEES College. Thus the name of VOORHEES has become more significant and famous in the country and abroad.

The institution was managed by the Rev. H. J. Scudder until 1900 Marked improvements were seen in the strength and administration of the college. As a Principal and Chairman of the Vellore Municipality from 1900-1903 Rev. Chamberlain was held in high esteem by the students and the public of Vellore.

During the same period A. C. Cole Esqr., became the Principal when Rev. Chamberlain went to America to accept the appointment of the Secretary of the Board of Foreign Mission. In 1905 Rev. H. N. Cobb laid the foundation stone of the present college building.

From 1913 to 1916 the college was managed by Dr. F. M. Potter. As a Principal he did much service to the college and raised the general tone and life of the College,

In 1915, a delegation from the Board of Foreigu Mission visited the College. In April 1915 the Alumni Association was formed and it gave an impetus to the old students of the College. Developments to a greater length have taken place in all directions when Rev. L. Haccheus became the principal of the college in 1917. He was made the District Scout Commissioner during the year.

In 1918. His Excellency Lord Willingdon paid a visit to Voorhees College and testified to its 'admirable appointment and equipment'. In 1919 the Van Zanta Voord Prize was instituted by Dr. Mason Olcott, the then Vice-principal of the College and this prize was awarded each year to the best senior student of the College.

In 1924 Rev. John J. De Boer became the Principal and he served the College until 1938. He was a great man and a lover of art. During his time the College Library was enlarged. His sudden passing away in 1940 left the College and the mission to mourn at his loss.

In May 1940 Mr. V. P. Adiseshiah became the Principal. He was the first Christian Indian Principal.

Mr, S. J. Savarirayan beame the Principal in 1942. He, as a Principal, did much service to the College and he introduced various Science departments including Natural Science. When Mr. Savarirayan went to America in 1946-47 to represent the educational aspect of the American Mission Work in the Arcot Area, Dr. C. R. Wierenga acted as the Principal. During 1946-47 a University commission consisting of eminent educationists led by the Vice-Chancellor of the Madras University visited the College and was favourably impressed with the work of the College.

Between the time of Mr. Savarirayan's departure for Madura and the selection of Mr. S. Jesurathnam, Dr. John H. Piet acted as the Principal. And since August 15, 1949, Mr. S. Jesurathnam is working as the Principal of the Voorhees College, Vellore, with a well-earned popularity.

These persons are the real captains of the College who piloted the situation so admirably during its infancy. These men are the creditors

to whom the public, the students and the staff of the College owe a deep sense of gratitude for all the services received. They all alike contributed their selfless service towards the welfare of the College and its promotion. As early promoters they are to be respected and regarded by all.

The words of Jesus are true that " if we would endeavour like men of courage to stand in the battle, surely we should feel the favourable assistance of God from Heaven ". The motto of Voorhees College is, "*In vain without God.*" This gives greater satisfaction and confidence to all people. 'No man, whatever his position in the social hierarchy, merits more respect than any other animal of the woods unless he accepts without reservation the "brotherhood of man under the Fatherhood of God". If men are not creatures of soul as well as of body, they are in no way better than we beasts of burden on earth. Again Jesus said, " Glory not in wealth if the have it, not in friends because potent;. but in God who giveth all things and above all desireth to give thee Himself ". Hence man's spiritual side is still higher and a more dominant one. This spiritual force is given effect in the College motto.

The College reserves its right of Christianity which finds expression in service to God and humanitv alike. It is therefore that faith that put this College on stable and solid ground. "For God weigneth more with how much love a man worketh, than how much he doeth. He doeth much that loveth much."

The Profits of the College are those students who forma large number among the rich and poor and who shine as statesmen, soldiers philosophers, teachers and businessmen. Such Students not only enhance the prestige of the Cellege but also enrich themselves with the benefits they got.

The Assets of the College are also equally good, if we find, that its building, a grand edifice—is a palace of Arts and Science. It is a Temple of learning where devotion to duty and respect to elders are taught. Knowledge is the indispensable condition of expansion of mind and the instrument of attaining it is University education were great many subjects are taught. The form of Universal Knowledge is very essential for "Art and Literature of the highest type cannot flourish in a world where new are increasingly becoming machanics and society a racket". This type of Universal Knowledge is possible under Liberal Education. The study of History and Sciences elevates and ennobles the Student and he develops the sense of beauty, goodness and truth. The education for living therefore encourages students to develop their personalities and make them more useful to society and themselves. This type of education is imparted to every boy and girl who study in Voohrees College, Vellore.

The finer aspect of the College is its Library Hall. Nearly ten-thousand volumes on Literature, History, Sociology and Science have been grouped and arranged to invite the lovers of books. It seems as

though the spirits of the writers to this Bodleian of North Arcot are reposing there ! It is a treasure-house for the young and old and it enables one to read the various minds of the authors who have become famous for all times. T. B. Macaulay in one of his letters observes, "What a blessing it is to love books as I love them;—to be able to converse with the dead, and to live amidst the unreal!" Such fine experience is possible in this library which is an asset to Voorhees College, Vellore.

In addition to these, Voorhees posses its Sundry debtors (let not my terminology be missunderstood) who are none else but the Staff of the College and whose achievements are solid and sound in the history of the college. Their wider experience of life qualifies them to give counsel. They are humble, yet they seek the blessings of God. For it is rightly said, " Knowledge is proud that it knows so much ; wisdom is humble that it knows no more ! "

The position of debtors either in business or in life is the same. They have to give what they have received and they must be in a position to give when asked. In this respect, it is the fortune of the College to possess men like the present Principal ably assisted by a band of energetic fellow-workers. Indeed they all serve sincerely and truly for what they receive. The College rightly expects from them until this day their selfless services. Surely, it is said, "an humble husbandman that serveth God, is better than a proud philosopher that, neglecting himself, laboureth to understand the course of the heavens." Those are the bad and doubtful debtors who wish to take flight when there is a chance for them to do so. Men of this rank who wait more on opportunities and optimism to serve the double purpose are really doubtful by nature. The position of a debtor is that of a creditor when he gives or contributes more than what he should. It is in good faith such positions are created with a view to serve the purpose fairly and squarely.

There are indeed remarkable services being done in this college in the cause of social uplift. The Student Christian Movement does social service in slum areas where the men of lower rank in society find a place in society. Under the leadership of the S. C. M. Leader, the Student Christian Movement does yeoman service to the poor and needy. This Movement has been organised under the College Social Service and the work is being carried on by both men and women students of the College.

The College possesses two residential hostels for men studends, one for the Hindu students and another for Christians. They are under the supervision of the respective wardens assisted by the Gen. Secretaries. The daily devotions are conducted in both the hostels and the students receive training in administration and management. It is gratifying to note that the members of staff act as wardens and they take keen interest in the growth of moral and material aspect of the students.

In short, the Voorhees College, enjoys an enviable reputation from all sides, and in the words of Sri A. L. Mudaliar, Vice-Chancellor, Madras University," it is pleasant to record that the college continues to maintain its high tradition and is bringing up to its reputation as one of the best Intermediate Colleges in this University."

Haji S. M. Ismael, the Minister for Information and Health, Pondicherry observed on the Golden Jubile of the College, "You will be doing a great service to North Arcot students in particular and to the state in general as I know your institution has established a reputation and is run on a very efficient basis." The Voorhees College celebrated its Golden Jubilee on Wednesday the 14th Feb. 1951 and Published the Souvenir. The college has served successfully the citizens of Vellore (N. A. Dt.) in particular and the public in general for over fifty years. It has earned a name all over the country and it still enjoys the good will of many. Men of fine vision and wide experience have certified the progress of the college and testify its greatness often.

A small institution which is started in humble way but for a noble purpose in the early years of nineties gave rise to a strong desire in the minds of the Christian public that a first class educational institution should be established in Vellore without delay. From the very inception of the idea it was felt by the promoters that the institution should be open to all who had the qualification of merit. It was also felt that the management of the institution should be entrusted to the American Arcot Mission, whose labours in the field of education as well as of religion and social service are well-known. And the institution itself should be called after the name of Mr. and Mrs. Ralph Voorhees whose generous benefactions are by no means an easy task to enumerate. One said, "As oft as I have been among men, I return home less a man than I was before." And this we find true when we talk long together. It is easier not to speak a word at all, than not to speak more words than we should.

(*Note* :—**The history of the College referred to has been taken from the Jubilee Number of the College Magazine).**

THE CHEMISTRY OF COFFEE.

P. LALITHAKUMARI, II. U. C.

[Hullo folks ! ever heard of the chemistry of coffee ? I bet you haven't ! well, here goes !]

Symbol :— Cf

History :—Coffee was first discovered in the 18th century by a chemist, who was all intent on finding a new palatable drink. I guess there was prohibition in his place at the time ! !

Occurence :—It Occurs as seed-like crystals in the Nilgiris and other hill sides. Found almost every where in different varieties.

Extraction :—The hard shell-like covering of the coffee crystals is removed by physical means. The crystals are then dried with the aid of an efficient drying agent like the Sun. They are then roasted in iron Pans. Fortunately for us no reverberatory furnaces are required !

Roasting :—The coffee crystals are roasted in iron pans on an open hearth till the colour turns golden yellow, raking the crystals meanwhile with a ladle. At this stage some ghee (not Dalda mind you !) is added to it. The contents of the Pans are turned with the ladle till the bottom and the upper layers are equally roasted when a nice, cosy, coffee smell is evolved, the pans are removed from the hearth. They are placed in the sun for a few hours. Then the coffee crystals are ground into powder and packed in tins ready for sale.

Preparation :—To prepare coffee we may start with the naturally occuring crystals called coffee seeds or we may use the refined, roasted powder which is known as coffee powder.

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I. Water is taken in a vessel and boiled. Sugar or jaggery is added to the boiling water in the required proportion. When the sweetened water begins to boil the requisite amount of coffee powder is poured in it and the lid is replaced. After a few minutes it is removed from the flame. It is filtered and to the clear filterate the required amount of milk is added.

$$cf + 99\ H_2O \rightarrow cf.\ 99\ H_2O$$

II **method :**—Water is boiled in a vessel. A required amount of the powder is placed in a filter and an equal amount of sugar is also placed in it. Boiling water is poured through the filter. The clear filterate is taken and then milk is added in it.

Coffee prepared by the II method will be more palatable than that prepared by the first.

Properties :—

Physical :—The coffee crystals are pale green in colour. Coffee powder has a sweet smell. A cup of coffee prepared with the powder, milk and sugar is very tasty and refreshing.

Chemical :—When a cup of coffee is kept for more than one day it becomes sour. If excess of water is added, it gets diluted and the rich taste of coffee is utterly destroyed – alas ! how often we do get such coffee for breakfast—If very strong coffee is drunk it is said to affect eyesight—

Uses :—

1. Used as a palatable drink.
2. Used as a stimulant.
3. Very hot coffee is said to be a remedy for head-ache (Dear readers, try it next time you feel your head splitting with the aches and pains).

" The cup that cheers but not inebriates " was said of a cup of tea by an English poet. I don't see why it shouldn't be said of a cup of hot, steaming coffee too ?

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CHEMICAL WARFARE.

M. SRINIVASAN, II. U. C.

Chemistry has been closely linked with warfare. Nowadays army, navy and air force cannot exist without the aid of science. Science has advanced in a most wonderful manner. We may roughly say that the greatest advances in science have been due to military requirements. Although chemical warfare is considered modern, actually it was exceedingly ancient. In the ancient times, the Babylonians and the Greeks developed machines, poisonous smokes etc. Chemist has now developed a number of offensive and defensive weapons which are almost entirely chemical. Now we can study about the chemical warfare in which poison gases play an important role.

The Germans were the first to attach value to the scientist and the first poison gas attack was made by the Germans in the first world war. Chlorine gas was initially used by the Germans and the first attack by the Germans, caused 6,000 deaths. Even the Germans did not expect such a fatal destruction. From this account, it is possible for us to know the

effect of using the poison gas. We can study in detail some of the poison gases which are very often used in chemical warfare.

Phosgene is chemically known as carbonyl chloride having the molecular formula $CoCl_2$. Phosgene was used in dyeing before the first world war. German scientists found that phosgene attacks both lungs and the respiratory track, in the beginning of the first world war. It is a heavy gas which can be easily and cheaply manufactured on a large scale. Its action is to produce watery fluid in the lungs and one who inhales dies. It is dangerous in concentrations of one part in 2,000 of air. It causes less coughing than chlorine. Generally coughing restricts the intake of the poison. At first it was thought that phosgene which contains carbon mon oxide and chlorine, had properties similar to its constituents. But later, it was found that it had a subtle physiological effect. One who had breathed phosgene in small amount, and who felt no symptoms at all would die within one or even two days. Phosgene can easily be liquified. The liquid boils at 46°F. Phosgene alone cannot be used in cylinders under pressure as the vapour pressure of phosgene is insufficient. Hence some other propelling gas is required when it is used in cylinders. chlorine may be used for this purpose as chlorine itself is a toxic gas. A mixture of half chlorine and half phosgene is used in cylinders.

For protection against phosgene, a mixture of hypo and some phenate are used in respirators which absorb phosgene and allows oxygen and nitrogen alone.

Chloropicrin ($Ccl_3\ No_2$) is also used as a poison gas as it possesses a number of desirable offensive properties. It causes inflamation in the lungs together with irritation in the eyes, coughing and vomitting. The above described properties tends a soldier to remove his gas mask or respirator. Therefore phosgene is also used along with chloropicrin, so that it might be inhaled. This gas is a strong lachrymator. As the liquid chloropicrin can be easily vapourised, it is used in the liquid state.

Mustard gas is very often used in chemical warfare. The smell of this gas resembles the smell of mustard and hence named as mustard gas. This gas is chemically called dichlorethyl sulphide having the molecular formula $(CH_2ClCH_2)_2S$. This was first used by the Germans on 12th July 1917. Mustard gas attacks eyes respiratory system and skin. This is not a gas at all, but is a dark brown oily fluid. liquid mustard boils at 430°F and freezes at 41°F. There is no effect when it is at the freezing point. But as the temperature rises it gives off more and more poisonous mustard vapur. A drop of liquid mustard will produce a poisonous ulcer and this may take a long time to heal. This is a local poison. The liquid is more poisonous than its vapour. A concentration of one part in a million produces temporary blindness while the liquid mustard causes permanent blindness.

Mustard gas burns the skin as it has an affinity for fats and oils. It gets through the skin and dissolves the layers of fat under the skin. Mustard gas penetrates through almost all organic compounds. It is readily absorbed by wood and leather. Only 2.5% of the mustard gas casualities died. If mustard is burnt, a highly poisonous black smoke containing mustard vapour is formed. A different kind of chemical reaction takes place if mustard liquid is boiled. On boiling, two compounds are formed, one of which is hydrochloric acid. Though the other part smells like mustard, it is harmless Anything that contains chlorine or any oxidising agents will destroy the mustard gas. For this purpose, generally bleaching powder is employed. The effect of bleaching powder on undiluted mustard gas is so great that it produces a lethal smoke. In order to quieten the reaction, the bleaching powder is usually mixed with three parts of earth. Mustard gas is not soluble in water. Mustard gas is an 'ideal' gas from the point of view of chemical warfare.

Lewisite is the other blister gas, which was invented by the Americans. This is more poisonous than mustard gas but less persistent. Secondly this gas is easily decomposed by water. Hence comparitively less useful than the mustard gas.

Diphenyl chlorarsine $(C_6 H_5)_2$ Ås Cl, causes tears besides irritation in the breathing organs. But this gas has no blistering effects. One part in a million produces intolerable irritation. Afterwards, there is no serious effect. This gas is rarely used in warfare.

Lachrymators or tear gases can be classified into two main varities. Non-persistent type, which produces temporary effects, are used by the Police to control civil disturbances. On the other hand persistent tear gas is a poisonous one and has also blinding effect. Almost all the tear gases are the organic compounds of the halogens. These gases are actually liquids, made into a spray by the explosion of the opening charge. Generally Xylyl bromide, ethyl iodacetate and Bromo benzyl cyanide are used as tear gases. Only a small concentration is required, one part in 5,000 of air is sufficient to cause casualities.

Another type of persistent gas is Arsine which may be produced by the action of water on an arsenic compound like aluminium arsenide. Powdery aluminium arsenide is sprayed on the enemies. Rain or moisture will act upon the arsenic compound producing arsine. Arsine is a poisonous gas and has got a considerable effect, but we have to depend upon nature. The actual time of evolution of arsine could not be controlled. They attack both the eyes and the lungs.

Hydrogen cyanide is also rarely used. It is deadly poisonous. It attacks the central nervous system. The use of hydrogen cyanide is restricted.

At the end of the second world war, when allied troops entered into Germany, they found several poisonous gases being stored. They were colourless, odourless and it would have been hard to detect and its effects would have been nerve racking, if the Germans used them. The smallest dose inhaled was capable of producing paralytic spasms. These are far more lethal than any other gases known. Ordinary gas masks are useless against such poisonous gases.

Recently scientists have found out radio-active dust poisons. These are all, most deadly poisions. Such gases would make people impossible to live, in the infected areas even for years.

Smoke screens like titanium tetra chloride are also made use of in the warfare Whether the smoke screens are poisonous or not depends upon the nature of their constituents.

There are about 3,000 poisonous substances which include volatile liquids and certain solids with a majority of gases. Some compounds are deadly poisonous so that one part in ten million is enough to produce remarkable results. Though there is a large number of poison gases, only a few are found to be suitable for military purposes. Best results can be obtained if a poison gas fulfills the following conditions. (1) The gas should be poisonous in comparitively small concentrations. (2) It must be heavier than air. Otherwise it will float upwards without producing any harm. (3) Preferably a colourless, odourless gas can be used so that the enemy cannot know the presence of poison gas. (4) It should be manufactured in a large scale by the chemical industries at low cost. It is preferable, if the poison gas is got as a by-product which will reduce the expense of manufacturing. As chlorine was produced in considerable amount as a by-product of the German chemical industries, they used it initially.

Several compounds are considered to be useless as they do not possess the properties mentioned. For example, carbon monoxide is a deadly poisonous gas, very cheap to produce, colourless and odourless but is lighter than air and hence useless. Thousands of gases were useless as mentioned above. Only a few gases are suitable in the chemical warfare and they are already described.

These poison gases can be released from cylinders, in which the gas can be stored under pressure. Another convenient method of delivering the poison gas is by spraying it from an aeroplane flying low. Protection against these poison gases, can be easily secured by using appropriate gas mask or respirator. The respirator consists of absorbent materials and filter which prevent the passage of poison, allowing oxygen and nitrogen alone to pass freely. Protection against the poison gas can be easily made if we know the poison gas.

Coming to the conclusion, science has been blamed for presenting us with new and more horrible weapons like the poison gases, atom bomb, hydrogen bomb and cobalt bomb, which are the most powerful destructive weapons. In reality science and scientists should not be blamed. They produce both harmful and harmless weapons. Nowadays the atomic energy can be used for building a new, peaceful and prosperous world. Civilization and science are now in the embryo stage. Both of them may improve in several ways. People of all countries have now realized fully the horrors of war from their experiences during the two world wars. The times are difficult but it is the duty of all men of good will, to work hard for peace.

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SILICONES.

By N. SWAMINATHAN, II U. C.

The Magic Sand with a Thousand Uses.

Thirty seven thunder jets rose from a U.S. Airforce base at Dayton, Ohio and streaked over our peaceful Indian farmland. Ten minutes after their take-off eight of the planes plumeted to earth inflaming wreckage.

Four days later Federal Bureau of investigation and Airforce men publicly identified the "Saboteur": ice. Ice had blocked the jet air intakes, and the strangled engines had exploded.

Air-force designers promptly sought help from the research chemists. Was there a rubber like material that could be electrically heated to keep ice from sealing the air intake doors, yet wouldn't melt into a sticky mass, or harden and crack in stratospheric cold? The chemists had an answer. It was a member of that extraordinary new branch of the glass family called "Silicones'.

To laymen the most familiar Silicon is "bouncing putty". This oddity looks like a chewing gum and bounces like a tennis ball. Actually it is a chemical cousin of ordinary window glass, and is made like all silicones, from coal, oil or gas, and sand.

Silicon rubber, however, is only one member of the resourceful Silicon family. There are white enamels that haven't dulled or yellowed after four years in the sun and repellents that make ordinary cotton cloth shed water like a rubberized shower curtain and fluids which pour at 120° below zero, to fill the sextant bubble levels of air craft operating across the North Pole and literally thousands of other variations.

The first Silicon compound was created in Germany in 1863 Later an Englishman Dr. Frederic S. Kipping, spent more than 40 years accumulating the knowledge on which silicone chemistry is built. American chemists put Kipping's pure science to work.

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Owens—Corning developed Fibreglass, which promised to be a superb insulation if some equally heat resistant resin could be found to hold the glass Fibres together. Dr. J. Franklin Hyde discovered a Silicone resin that would do the job, and a new industry was born.

Silicone insulation-both resin and rubber, now guards vital electri cal cables—such as gun turret controls—on fighting ships. Eventually, silicone tyres may be a possibility. At present the product lacks tear strength and abrasion resistance, but the chemists have been adding muscles to it steadily.

Another item for the car of the future is Silicone lubrication. Silicone oils do not oxidize into gummy sludge, consequently have a working life upto 40 times that of petroleum. Though not yet satisfactory crank case lubricants, they already have important industrial uses. Huge Detroit conveyor lines that used to keep a man with an oil-can busy full time are now oiled once a week; machines that used to run six months between oilings now run three years.

In paint the silicone's effectiveness lies in their "inertness". Ordinary outdoor paints crack and yellow, chiefly because their binders break down—oxidize. Inert silicone binders stubbornly resist oxidation. But the new paints are still too costly except for those jobs where their hidden strength makes them cheap at any price. They are cutting down the number of paint jobs required on ships, Pylons and road signs, and will shortly be tested on big bridges. Meanwhile manufacturers are getting some Silicone benefits into home paints by fortifying them with a dash of Silicone, to give them a smoother finish and improved washability.

Certain Silicone fluids are the most effective "release agents" yet known and are used, for example to keep motor-car tyres from sticking to their factory moulds—with an 80% saving on previous scrap and reject costs. In bakeries a single application of a Silicone pan glaze will release upto 200 successive bakes from the bread pan. A related antisticker called pantastic simplifies the cleaning of food from pots, pans and stove burners. Easily applied Silicone polishes keep grime from sticking to your car.

Three years ago Silicone processors began to market brush-on repellents to keep rain from seeping into above-ground masonry. Though paraffins and soaps formerly used rarely lasted more than nine months, tests indicate that Silicone protection may last eight to ten years.

The same freezing of internal moisture that cracks and erodes home brick work and stucco is one of the major causes of concrete road deterioration. Tests begun on a Massachussets road prove that the roads may add as much as ten years to the normal life of concrete roads.

The Silicone water repellents can now be factory—applied to all types of textiles, and even to furs. Silicone treated rain coats and snow suits are already on sale in the U.S. Fast drying umbrellas, bathing suit, car hoods and rain shedding every day garments follow soon. The silicones have been a key to many new businesses. In 1945, for example a young fishing enthusiast called Robert Talbort found that a silicone coating floated his dry flies better than the bear fast he had been using. He went into business putting up and selling a dry-fly liquid, trade named, Silicote and a savelike dressing compound to protect fishing lines.

With Silicone, Robert Talbort made up a silicote ointment especially for skin use and sent it to the state university for tests. Doctors at the university of Wisconsin Medical School reported that Silicote had cured or controlled 58 out of 61 cases of stubborn externally caused skin irritation on which they tried it. Cases that almost without exception, had failed to yeild to other forms of therapy. The Talborts are now owners of a thriving business in Silicone application.

Other new uses for the Silicones will soon emerge from laboratory experiments now going on. The evidence today indicates that this almost magic chemical family will prove to be one of the most useful gifts science has bequeathed us.

THE MARVELS OF CROSS POLLINATION

RANI MICHAEL, II. U. C.

As you look across the landscape on a summer day, you see bees buzzling here and there or butterflies flapping apparently aimless as tossed leaves. Yet this apparent activity is part of a routine of scientific precision—the miracle of nature known as Cross-Pollination.

To the last detail a flower is designed for one great purpose-reproducing its kind, colour, fragrance, form, length and shape of each part-all fit with perfection into that purpose. When a flower reaches the climax of its size and beauty, little undeveloped seeds called ovules are to be found in a swelling at the base of the pistil. Tiny grains of matter called pollen are held in a little box at the end of the stamen. Only when the ovule and pollen unite, the seed is formed. Cross breeding strengthens and gives extra stilmulus for the species. Therefore to fulfill this purpose, the pollen must somehow find its way to another flower.

Bees are the chief agents in cross—pollination; if it were not for them, most of our beautiful flower species would disappear. The honey

bee, which uses pollen as food for the larvae, does the work. She has better pollen baskets than the others. These baskets consist of tiny depressions clothed with stiff bristles on the hind legs. By packing pollen moisted with honey, between these hairs the bee can accumulate a ball of pollen sometimes.

Bees work at astonishing speed. On the head of a thisle a honey bees thrusting her proboscis into one flower after another, can pollinate at the rate of about 30 flowers per minute; or a theoretical possibility of about 18,000 per day.

Usually a bee gathers pollen from only one kind of flower at a time. The flowers lure insects with the promise of nectar, a sugar sap attractive to them. Nature has made such arrangements, that when the insects arrive at the flower, they will tread the right places to operate the pollinating gears. Many petals have nectar guides. In addition many flowers have a malting of hairs to give the insect a good footing.

The insect must impregnate the stigma with pollen from another plant, and then pick up more pollen. To do this, his proboscis must slide in at exactly the right angle, the curve of his belly or back must be just right to pick up or deposit pollen. All these are controlled with amazing accuracy. Each successive bee gets a fresh charge of pollen on his back. At length when all the pollen is gone the stigma emerges from the end and unfurls two fine sticky branches to receive pollen from another flower. The above demonstration is offered by the blue lobelia. Red clover uses another system. Its flowers have nectar concealed at the bottom of each tube. The bee must push the petals apart, to get his head inside. As he does so the pistil springs up, its stigma brushing his face and picking up the dose of pollen he acquired from his last clover. The shorter stamens pop up and dust his face with pollen to be carried to the next flower. The Lady's slipper has a unique plan. Its gorgeous bulbous sac has no apparent entrance, no stamens or pistil to explore.

But on the front of this sac the bee sees a net work of white vein, converging on a vertical slit. She butts her way through it into a translucent chamber where she finds little drops of nectar. It is not so easy for the bee to be off as the edges of the sac close, behind her and she cannot get out that way. But she can exit at the upper end of the slipper and it is a hole barely large enough for her. To squeeze through, she has to pass under an arching stigma that scraps pollen off her back. Just above this stigma her way is partially blocked by a mass of pollen. This she squeezes under, and brings a load of grains to he transported to the next lady's slipper.

These are just a few of the astonishing ways of cross-pollination. When we study the other ways, we cannot help feeling what Jean Henri Falue, the Homer of insects says of cross-pollination:

" Before these mysteries of life, reason bows and abandons itself to adoration of the Author of these miracles."

RADIO-ACTIVITY

NARAYANAN SANKARANARAYANAN, II, U. C.

If one word more than any other stands today as a symbol of the power and mystery of modern science that word is RADIUM. The discovery of Natural Radio-activity, beginning with the work of Becquerel and the Curies in 1896 and 1897 which followed closely on the heels of the discovery of the X-rays ushered in a new age not only in science but also in civilization.

Becquerel first showed that Uranium and its compounds gave out rays which are capable of (1) affecting a photographic plate, (2) causing certain substances such as Barium-platino-cyanide and zinc blende to become fluorescent, (3) passing through thin metal plates and (4) ionizing gases, that is charging gases with electricity.

The next development was brought about by M. and Mme. Curie who were experimenting with the mineral, pitchblende. They found that in many cases the radio-activity of the mineral was considerably greater than that calculated from the percentage of uranium present and this led them to suspect the presence of a new element in pitch blende more radio-active than uranium. Their persistent patient investigations led to the discovery of a radio-active material which the Curies called polonium in honour of Marie's native country. Six months later they announced the discovery of a still more intensive radio-active substance which they called radium and for the discovery of which they were awarded the Nobel Prize in 1903 along with Henri Becquerel.

Soon after the original discovery of radio-activity the strange new radiations which were given, off were investigated by many. These rays are of three types, which were given the names before their nature was certainly known, α -, β-, and γ rays. The alpha rays have been found to be charged nuclei of helium atoms : it is interesting to remark that 1 gram of radium emits 1.3×10^{11} alpha particles per second and that these would in one year form 0.16 c.c. of helium gas. The beta rays are found to be the electrons, each electron carrying the tiniest electric charge that is known to exist. The gamma rays are not particles but very short X-rays, of much greater penetrating power than any produced in the laboratory by using very high voltages.

The general nature of the whole process remained a mystery for some years, but Rutherford and Soddy in 1903 found that these elements which undergo radio-activity are actually undergoing a process of disintegration. Thus what is an atom of radium now may be an atom of some other element (chemical) a moment hence. This radio-active

disintegration went on till, at the end of a chain of 'emissions and consolidations', a non-explosive stable atom was formed. And this atom, to which the radio-active materials finally disintegrated was found to be chemically indistinguishable from lead.

The discovery of radio-activity led to such a revolutionary conception of matter in general and atoms in particular that scientific theories of the universe were shaken to their foundation. The old conception of a solid everlasting atom was gone for ever. The energies of the rays given off by radio-active materials run into millions of volts: a gram of radium gives off every hour enough heat to raise the temperature of a gram of water from its freezing to its boiling point. The total energy in the form of heat would be three hundred thousand times that obtained by burning an equal weight of coal. The evolution took place at a uniform rate: in no possible way could it be controlled, induced or stopped. It was calculated that the temperature of the earth might be maintained almost indefinitely by the radio-active substances found in it and it was evident that here was a new possible explanation of the source of energy of the sun.

The radio-activity of these elements, such as radium, uranium, polonium etc., is referred to as natural radio-activity, as distinct from "artificial radio-activity," a much more fascinating phenomenon and equally alarming to the classical scientist. It is really a boon to modern civilisation and has surprising potentialities. The word 'artificial' may be misleading. and of course artificial, or man made radio-activity, is as real as natural radio-activity.

In the space of a few years the production of artificially radio-active substances has progressed from a rare laboratory occurence to a widely accepted procedure, with the help of atom-smashing machines. such as the cyclotron. By bombardment of elements with high speed particles, radio-activity has been induced artificially in almost all the 92 elements the chemist has identified. All told, there are more than 350 different recognizable types of artificially radio-active atoms.

Radio-active elements decay or disintegrate as it was noted, at a certain fixed rate. Thus radium loses half its strength in 1600 years, and half the strength left will be lost in another similar interval. The artifically radio-active elements have usually smaller half life periods. Besides the artifical products can be easily replaced with a new supply. Furthermore, if the doctor prescribes a radio-active Pill of Sodium the short life of the radio-active sodium may enable him to compute the dosage very accurately and avoid radium poisoning due to the absorption by the system of long-period radio-active elements.

The production of cheap radio-active substances to take the place of the more expensive radium is in itself an important practical develop-

ment. but this in combination with the use of new sensitive radio-activity detectors, such as the Geiger-Muller tube, carries with it far reaching implications and indeed, is creating a revolution in physiology and medicine leading to astonishing discoveries in the study of physiological functions and the behaviour of foods and drugs in the human system. The new and revolutionary technique is called the method of tracer chemistry. which is really a new kind of physics, having important applications to chemical analysis as well as to physiology and medicine. A billionth of a gram, present as an impurity or foreign substance is easily detected by this method.

X-RAYS

By A. SURYANARAYANAN,

Senior Intermediate, Voorhees College, Vellore.

There is probably no subject in all Science which emphasizes better than X-rays the importance to the entire world, of research in pure science. Within three months after Rontgen's fortuitous discovery, X-rays were being put to practical use in connection with surgical operations. Since Rontgen's time, X-rays have completely revolutionized certain phases of medical practice.

Production of X-rays: X-rays are produced by the bombardment of solid targets by a high-voltage electron beam, in near-vacuum. The X-rays may be likened to the sound waves produced at a target bombarded by bullets (electrons) from a machine gun.

1. Radiography is the art of obtaining a shadow picture by the aid of Rontgen or X-rays. Such a picture is obtained by interposing the substance, of which it is desired to obtain a picture, between a source of X-rays and a light-sensitive layer on a suitable support, i.e., glass, film or paper. The light-sensitive layer is, of course, an emulsion capable of being developed, fixed, etc., and so providing a reasonably permanent record.

2. X-rays and light are both a form of radiant energy and are both capable of rendering silver bromide developable. The analogy between them, however, does not go much further than this, and in many respects it is in points in which X-rays differ from light and that they have become so useful. The wave-length of X-rays is very much shorter than that of light. For this reason while most solid substances are particularly opaque to light, they are more or less transparent to X-rays, the degree of transparency depends on two factors, neither of which is a controlling factor in the transmission of light by "transparent" substances, the atomic weight of the elements of the substance and the

wave length, of X-rays. The lighter the element and the shorter the wave length the greater the transparency. Lead is comparitively opaque to X-rays, while short-wave rays can penetrate even several inches of steel, aluminium and ordinary paper are very transparent.

3. It is well known that ultra-violet rays, that is light of very short wave-length can produce fluorescence in many materials. X-rays behave similarly. In radiography the power of producing fluorescence has led to the development of the intensifying screen by the use of which it has been possible to cut down exposure time materially. Intensifying screens are prepared by applying to a suitable support a coating of a substance which fluoresces with a colour, practically he same as that to which the ordinary photographic emulsion is most sensitive. Almost the only substances used for the screens are Calcium tungstate and zinc Sulphide.

4. The use of light and X-rays as therapeutic agents indicates a further analogy in their properties. Both are capable of marked therapeutic effect, but in somewhat different ways, for while light is used largely for its stimulating qualities, X-rays are more often used because of their property of killing living matters in certain forms, or of inhabiting growth. The effect that X-rays possess such power emphasizes the necessity for adequate protection both of the person being X-Rayed and of the operaters.

5. The penetrating powers of X-rays, have received application in many industries, and this aspect of their usefulness is developing very rapidly. In particular, X-rays have been found to be of the greatest value in detecting flaws in light-metal castings, such as are used in motors and aircraft industries. They have also been used for detecting impurities and adulterations in many substances and as a control method in manufacture of such articles as boots and shoes, golf balls, etc. X-rays have also been largely used to ascertain the make-up of complex articles such as a sporting cartridges, ammunition, etc.

6. The use of X-rays in detecting fractures of bones is known; but today they fill an infinitely wider field of usefulness to the physician and the surgeon. The discovery of materials which are opaque to the X-rays, and which can be safely taken or injected into the human body, has extended the use and values of X-rays for diagnostic purposes to an almost unbelievable extent and there remain hardly any part of the human body which cannot now be examined by radiography for the purpose of diagnosing morbid conditions. The X-ray picture is a shadow picture and the detail that can be seen is dependent upon the transparency or opacity of the tissues radiographed. Where the rays pass through easily, there will be a dense silver image when the film is developed, whereas those parts which absorb the X-rays or are opaque to them will give a much less dense image on development. If the substance is

homogeneous, then variations in thickness will give variations in the density of the image. By varying the amount and the penetration of the X-rays, it is possible to get pictures of such a subject as lungs, showing the minutest detail, and it is also possible to get radiographs of the hand which shows only bone structure, or others, which show both tissue and bones.

7. The effect of X-rays on living tissue has been mentioned, and also necessity for protecting not only the person radiographed, but particularly the operater. Even small doses of X-rays have an effect and this effect is cumulative. X-ray apparatus today is generally well made and so far as is possible, is enclosed so that radiations can escape only in the direction required by the operater. The protection supplied by the maker of the apparatus is not sufficient, for X-rays are dispersed or scattered by almost every kind of matter and as a result there is a certain amount of secondary radiation when an exposure is being made. Light-sensitive material is naturally affected by secondary X-rays and must also be adequately protected by being kept in a properly protected dark-room or in boxes protected preferably by lead.

8. X-ray film is now almost universally used as the negative material in radiography, and it has almost entirely superseded plates. X ray films consists of a base of celluloid or of cellulose acetate, upon which is coated the sensitive emulsion. This film is coated on both sides with emulsion, thus giving a double sensitive surface and also permitting the use of two intensifying screens, by which means a great reduction in time of exposure is obtained.

9. It must be remembered that X-ray films are delicate materials very easily damaged by careless or rough handling. Any damage almost invariably results in the formation of markings when the exposed film is developed, which marking may be very misleading. The greatest care should be observed in handling films so that no finger marks, buckles. kinks or scratches are made.

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THE AMERICAN ARCOT MISSION CENTENARY EXHIBITION HELD DURING THE CENTENARY CELEBRATIONS.

January 8th to 11th 1954.

By M. JAMES SUDARSANAM,
General Convener-Exhibition Committee.

It was rather late that the Centenary Planning Committee of the A. A. Mission organisations decided to have an Exhibition on the occasion of the A. A. M. Centenary Celebration. A special committee known as the Centenary Exhibit Central Committee was appointed.

The Exhibition was primarily intended to be a witness to the record of work done during the past century with Christ in the Mission. Exhibits from all Mission institutions, pastorates and other departments of work were solicited, giving them some necessary instructions as to the general principles to be borne in mind in making the exhibits. With regard to the actual preparing of the exhibits some difficulty was expressed and experienced by several people. But when all the exhibits arrived and were properly set up in their assigned places, one could not but thank God for having enabled us to bear witness to Him, and to His blessings and mercies throughout the past century. In this connection I feel obliged to thank Rev. B. M. Luben, the Secretary of the Board of Foreign Missions, R.C.A. for giving some valuable suggestions and ideas as to how best we can prepare the exhibits.

There was separate place provided for pictorial specimens of paintings (mostly religious), for Holy Vestments and other kinds of Christian Art.

The main instructions and suggestions for preparing the exhibits were that the exhibits have to indicate the origin and the beginnings, the general development and continuous growth, and the future possibilities and vision of a particular phase of work, or institution.

The Exhibition was opened on Friday, January 8th at 6 P.M. by Miss Van Horne, the Youth Secretary of the Foreign Board of Missions, R.C.A. The exhibition halls were colourfully decorated and illuminated. All the exhibits had arrived in time and perfectly arranged. The committee members were simply delighted to find that their efforts had borne fruit.

The two central exhibits were usefully attractive. The Central Church Exhibit—quite big as an exhibit, gothic-fashioned Church building, prepared by Miss E. J. Deweerd and Rev. John Sathyanathan, was fittingly illuminated, shedding forth the rays of light from the steeple

towards the rest of the exhibits arranged in the Cobb Hall to convey the idea that we derive all our energy, inspiration and power from the Church of God. It is considered to be "The Spring Board" of all the activities of the Mission -Educational, Medical, Agricultural, Industrial, Social, and Evangelistic.

The next special exhibit was the R.C.A. map showing the progress of the Church from Jerusalem to Antioch, Rome, Greece, the continent of Europe, mainly Holland wherefrom she progresses to North America (New York). It was distinctly shown that from America the Church and Mission Work spread to foreign lands like Africa, Arabia, China, Japan and India, and in India to Arcot with its Headquarters at Vellore where the children of the Mission celebrated the Centenary. This exhibit was prepared by Mr. John Nicholson according to the suggestions given by the Convener.

There were more than thirty exhibits in all. Most prominent among the exhibits showing forth all phases of work and the results of their work were those of Palamaner Industrial School for Women, the Katpadi Agricultural Institute and the Madanapalle Lower Secondary Girls' School.

The exhibits of some institutions showed prominently a particular feature. The Beattie Memorial Training School for example, showed through illuminated pictures the different stages of development and training which a girl attains and receives during her stay in the school. The huge multi-coloured, beautiful chart of the Sherman High School interpretting the motto of the school "Under Heaven One Family" was ideally instructive. The school building models of Madanapalle Hope High School served as models for others in their finer and more delicate workmanship. The Tindivanam High School exhibits showed the splendid opportunity available there for further progress. The Voorhees High School exhibit revealed the worth and greatness of those who worked and are still working in it, using it as a means to spread God's Kingdom. Among the several exhibits put up by Voorhees College in their corner showing their varied and manifold activities, the portraits of the Principals and donors were inspiring to many of the old students who had come to the Centenary. The Voorhees College booklet—exhibit specially prepared for the occasion serves excellently well as a mine of information about the college, all to be learnt at a glance.

Among the exhibits put up by the Circles, one put up by the Southern Circle—their pictorial chart showing "100 years in Southern Circle" (1853—1953) was profoundly original. Exhibits from all the Circles were good.

The Ashram School Exhibit revealed in its plain perspective and robust realism the amount of good Christian work that can be done unostentatiously in an institution like that.

Among the Union Mission institutions—the Christian Medical College exhibits were imposing and grand. The Viruthumpet Union Mission Training School exhibit was more instructive in its simplicity. The Madanapalle Sanatorium exhibit excelled all the exhibits in all the halls in its originality, delicate and artistic workmanship, and in its most refined presentation of the whole colony with all the buildings and activities at Arogyavaram.

Under General Christian Witness Group, the paintings of Mr. Prince Jeevanesan were appreciated. The Holy Communion trays, the offering pouches and other pulpit requirements exhibited by Mr. C.M. John, the Holy Vestments from—St, Mary's Convent, Poona, the instructive pictures on "Religion in U.S.A." sent by the U.S.I.S.—all of them were greatly appreciated by the people and the delegates.

We owe our thanks and gratitude to God for the success we were blessed with. Next let me thank all the conveners and members of various groups. We are also very thankful to all the Volunteer workers, especially to those who came as volunteers from the Voorhees College Student Christian Movement.

I will be failing in my duty if I do not remember to express my grateful thanks to Mr. S. Jesuratnam, the Principal of Voorhees College for having placed at our disposal, the Cobb Hall, the English room and the Biology Lecture Hall together with benches, tables and chairs, and all help from the servants of the college who also deserve our thankful appreciation.

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VOORHEES COLLEGE, VELLORE—ANNUAL REPORT.

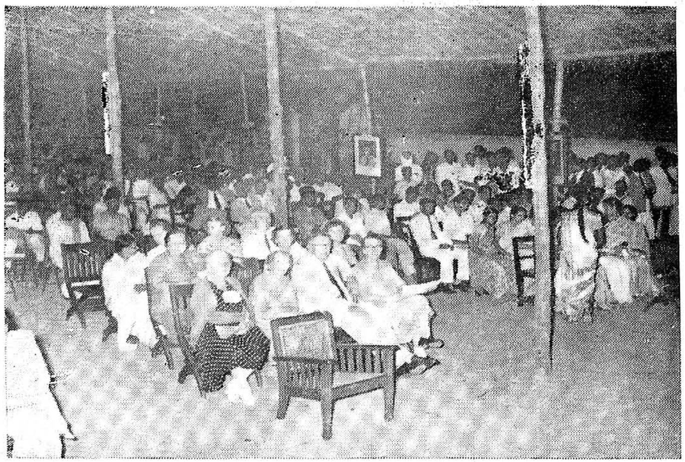
(Presented by the Principal on the College Day, 18th Jan. '54)

Just a year and a day ago we celebrated our 52nd anniversary. Dr. S. Radhakrishnan, Vice-President of the Indian Union delivered the College Day address and gave away the academic prizes and Rao Saheb V. P. Adiseshiah, retired Principal of the College, presided. Another year of grace was granted to us and we thank God for his wonderful mercy and guidance throughout the year. We pray that his guiding hand will be with us in future.

Strength : The total number of students this year is 490 as against 471 last year. Applications for admissions came pouring in as soon as the S.S.L.C. books were received and the total number received was 491: The applications sent after the due date were returned. We had to select 267 for all groups-the number permitted by the University. The attraction for group I and II remains unabated, though out of the 170 students who came out successful in the University Examination only about 4 got admission in the Medical Colleges and about 5 in the Engineering Colleges, the rest being forced to study subjects for which they do not have any taste. Apart from the wrong choice of subjects by parents and students the public ill-advise them. Enough thought is not given before an application is registered. The possibilities of the Group III are very often overlooked. Students only after joining the groups they asked for, find that they have made a wrong choice and when they are ready to change the group, the date for doing that expires and it becomes too late to do so.

Changes in the Staff : In the English Department we welcome into our midst Dr. Blaise Levai who was on furlough. Mrs. Cornelius left us to take up Lecturership in the School of Nursing. Mr. Alexander Allan has taken up work in his native place and we welcome Mr. David Hastings in his place. Miss Rachel Jesuratnam left us in July to take up Lecturership in G. V. G. Visalakshi College for Women at Udamalpet. We welcome Messrs. Ramamurthy, Sankaranarayanan and Jaganathan, Demonstrators in Physics, Miss M. Arulanandam, Demonstrator in Chemistry, Mr. K. P. Srinivasan, Demonstrator in Biology; Messrs. John Santhosh and R. Alfred, Tutors in English.

Associations and Visitors: Science, Literary, both English and Oriental languages, Mathematics, History and Philosophy Associations have been particularly active this year. Oratorical contests and Essay Competitions were held in all languages. Several men of learning and distinction have addressed the various Associations of the college in the course of the year. We thank Mr. Ananthanarayanan, I.C.S., District Judge, for his very interesting address on the U.N.O. Day. We also thank



Visitors on College Day.

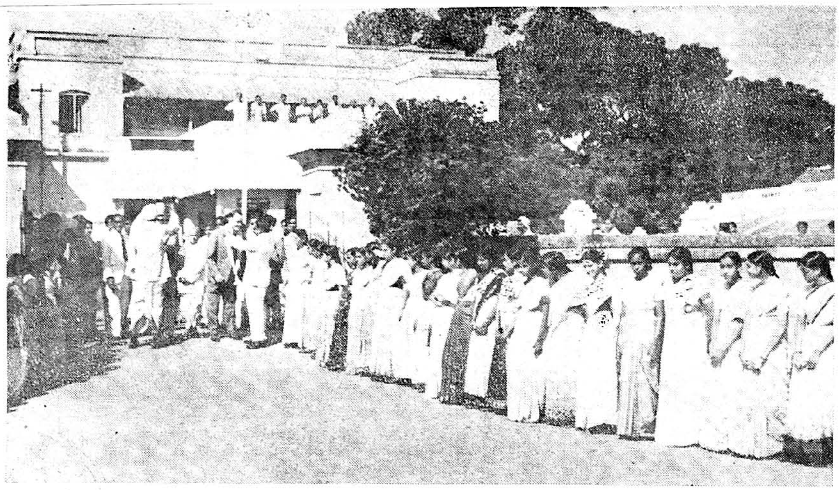
Principal introducing the Guests on College Day.

10 DEC 1956

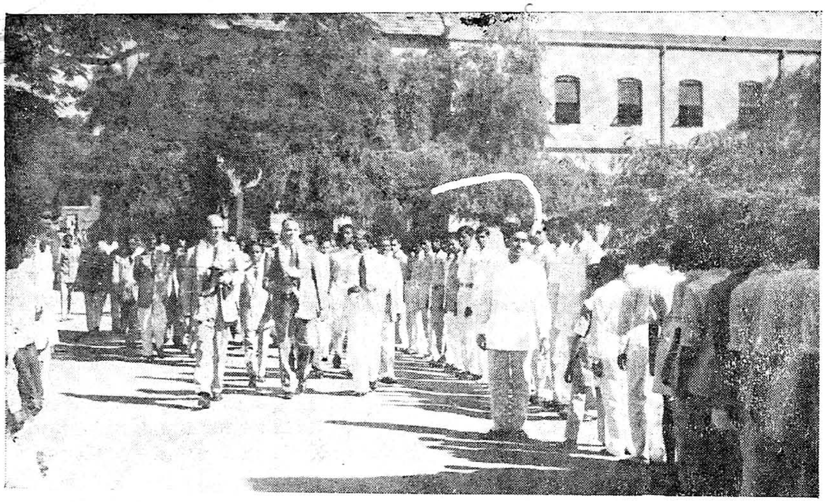
Franklin Collison receiving Vanzantvoord Prize.

Ranganathan receiving Group 1 prize from Dr. R. M.

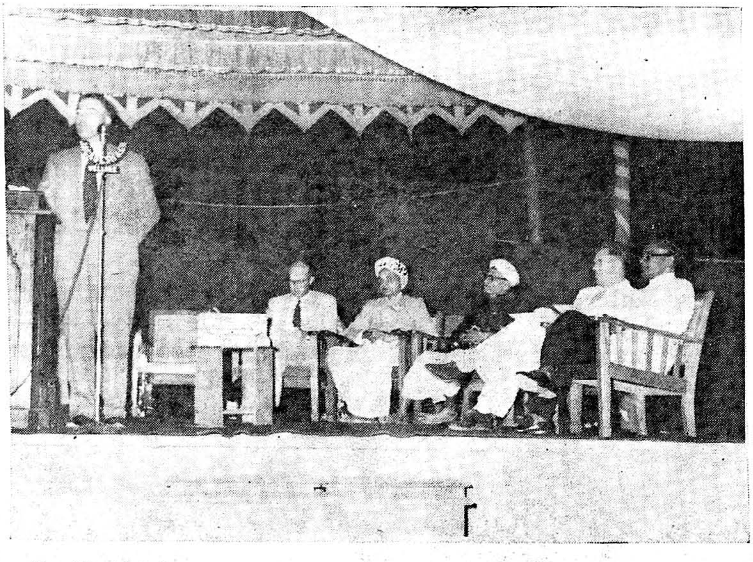
10 DEC 1955
MADRAS



Rev. H. B. Hoffman and Dr. B. M. Luben, Chief Guests on College Day, being garlanded by the Members of the Staff.



Dr. B. M. Luben & Rev. H. B. Hoffman—Welcome by Staff and Students on the College Day.



President Hoffman giving his Presidential Address on the College Day.

Mr. Richard Mani for his speech on the Independence Day and others who acted as judges in the competitions.

Social Service: Under the auspices of the S.C.M. and College Social Service Squad excellent work was done in scavenger colony, Shembakkam Village and in Deenabandupuram. Kanjee is distributed to the destitute beggars and milk to their children by the Hostel Squad. First aid is also rendered to these beggars when necessary.

Chapel Services: Regular Sunday Services are being held in the Cobb Hall exclusively for the students of the college and the Staff. It is gratifying to note that Christians living around the College also join this Service. The Chapel Committee has taken all efforts to bring in suitable speakers for these Services.

We were exceptionally fortunate in having with us on the Carol Service Day, 13th December 1953, the Rev. Dr. B. M. Luben, Secretary, Board of Foreign Missions, R.C.A. New York. His sermon was very inspiring. We thank the C. M. C. Choir and the Hospital Choir for their contribution on that day.

After the Service, the play 'the Man Born to be King' was enacted by the students and the staff of the college. If there was any success in these directions it was entirely due to the hearty cooperation of the members of the staff and the students.

Results: Our results in the University examinations show that we top the list of second grade colleges in the Madras area. Out of 200 sent up last year, 75 secured first class, 57 second class. The details of the results are as follows:

English	...	84%	Tamil	...	96.9%
Telugu	...	62%	Sanskrit	...	75%
Urdu	...	100	Mathematics	...	92.5%
Physics	...	98.6%	Chemistry	...	89
Nat. Science	...	90.6%	Modn. History.		45.3%
Indian Hist	...	73.1%	Logic	...	65.4%

These results clearly indicate that the college maintains the usual standard of efficiency. All the members of staff have to be congratulated on the matter of strict discipline and high standard of teaching.

Athletic Activities & Sports: Owing to inclement weather in the month of November we had to postpone the Annual Sports. It is hoped that it would be conducted sometime in February.

Our students as usual take active part in the Inter-Collegiate Sports and Tournaments and have also earned some places of credit.

Conclusion: Results are only transcendal way of looking for rewards and so we are more concerned with the training of leadership. Our real concern then is the personality of the student. We believe in a statement of R.W. Moore, Headmaster of Harrow, "true living is caught and not taught; it is the catching fire for another personality, and how unlucky are those who have never met such a personality." It is the catching fire from the personality of the teacher that is the essence of education. Our country needs to-day, above all, discipline and character.

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VOORHEES COLLEGE ANNUAL SPORTS.

The Annual Sports Day of Voorhees College got off to a splendid start with Venkatesan, Esq. I.A.S., the District Collector, taking the salute at the march past of the atheletes. The various fiield and tract events were gone through in the afternoon at the end of which Joe Valentine for Seniors, D. Manoharan for Juniors and Padmini Jesuratnam for women students emerged as the Champion atheletes. A pleasant function was arranged to distribute the prizes. The Principal made a speech of welcome. Mr. Venkatesan speaking next, declared that he had enjoyed himself thoroughly during the afternoon and gave helpful advice to the atheletes. Mrs. Venkatesan distributed the prizes after Mr. Jeevaraj, the physical Director presented the Annual Report. The function came to an end with vote of thanks by Mr. S. D. Collison and benediction by Rev. S. Ponnurangam.

RESULTS.

Seniors :

1. 110 *Meters Hurdles*
   1. Joe Valentine
   2. M. Ramachandran
2. 100 *Meters Dash*
   1. S. Pushparathinam
   2. Veeraragavan
3. 200 *Meters Dash*
   1. S. Pushparathinam
   2. Veeraraghavan
4. 400 *Meters Dash*
   1. Veeraraghavan
   2. S. M. Srinivasan
5. 1500 *Meters Race*
   1. M. Stewart
   2. Vincent Arthur
6. *Hop step & Jump*
   1. Joe Valentine
   2. S. Puspharathinam
7. *Pole vault*
   1. Joe Valentine
   2. K. P. Rajagopal
8. *High Jump*
   1. V. Selvaraj
   2. S. Varadarajulu
9. *Javeline*
   1. Joe Valentine
   2. Veeraragavan
10. *Long Jump*
    1. Gnanapragasam
    2. S. Pushparathinam
11. *Shot put*
    1. Joe Valentine
    2. V. R. Gnanapragasam
12. *Discus throw*
    1. S. K. Yoganandam
    2. Veeraragavan
13. *Cycle Race-Fast*
    1. Venugopal
    2. Vincent
14. *Cycle Race-Slow*
    1. C. Gopal
    2. R. Chandrasekaran

Championship ... Joe Valentine

Junior :

1. 100 *Meters Dash*
   1. D. Manoharan
   2. Cornelius Manoharan
2. 200 *Meters Dash*
   1. D. Manoharan
   2. Cornelius Manoharan
3. 400 *Meters Dash*
   1. D. Manoharan
   2. Cornelius Manoharan
4. *Long Jump*
   1. Doraipandian Isaac
   2. V. N. Motilal
5. *High Jump*
   1. Doraipandian Isaac
   2. V. N. Motilal
6. *Shot put*
   1. V. N. Motilal
   2. R. Mohanraj
7. *Juveline Throw*
   1. D. Manoharan
   2. R. Mohan Raj

Championship ... D. Manoharan

Women Students.

1. *100 Meters Dash*
   1. Padmini Jasuratnam
   2. Devaki M. V.
2. *Skipping Race*
   1. Padmini Jesuratnam
   2. Devaki M. V.
3. *Blancing Race*
   1. Indrani Michael
   2. V. Sakuntala
4. *Shooting the Basket*
   1. L. Sugantha
   Devaki M. V.
5. *Ball Throw*
   1. L. Sugantha
   2. M. V. Devaki
6. *Obstacle Race*
   1. M. V. Devaki
   2. Padmini Jesuratnam
7. *High Jump*
   1. Padmini Jesuratnam
   2. Devaki M. V.
8. *Long Jump*
   1. Padmini Jesuratnam
   2. Devaki M. V.
9. *Musical Chair*
   1. Devaki M. V.
   2. Padmini Jesuratnam

Championship...Padmini Jesuratnam

Old Boys

100 *Meters*
1. Uthirinathan
2. Pandurangam

Slow Cycle Race
1. Parasuraman
2. Uthirinathan

Visitors

Musical Chair
1. Mrs. Venkatesan
2. Mr. E. David

Peons

Sack Race
1. Samraj
2. Manickam

100 *Meters Handicap*
1. Samraj
2. Munisami (Physics)

Eating Race
1. Manickam
2. Munisami (Physics)

Fancy Dress
1. C. V. Sunder Raman
2. Koteeswaran

Tournaments

Tenicoit Singles ...	Winner	1.	S. Abdul Aziz
	Runner up	2.	M. A. Radakrishnan
Tenicoit Doubles ...	Winners	1.	M. A. Radakrishnan & Gopalakrishnan
	Runner up	2.	Sankaran & O. Balakrishnan
Badminton Doubles.	Winners	1.	M. Parthasarathy & T. K. Govindaraj
	Runner up	2.	Franklin & Ahmed Pasha
Tennis Singles ...	Winner	1.	V. Ramani
	Runner up	2.	Chandrasekaran

All Round Championship for Sports and Games
A. Veeraragavan.

Principal.

THE VOORHEES COLLEGE SOCIAL SERVICE LEAGUE.

The Voorhees College Social Service League was inaugurated on the 17th. July, 1953, by the President Mr. S. Jesuratnam, Principal. Voorhees College, Vellore. Addressing the gathering of the students he emphasised the need for active and voluntary social service in an under developed country like India. He made a stirring appeal to the students to devote a part of their leisure time in alleviating the sufferings of the poor.

The League was divided into four squads under the following heads :—(1) Teen agers' club (Boys' club), (2) Medical squad (Hospital group), (3) Old clothes—collection-group (4) Literacy club.

(1) **Teen-agers' club** : The members are expected to visit children's parks, to gather the children in small groups and teach them through songs, stories and the like, the value of team spirit, sportsmanship and comradeship. Games form an important item in their programme.

(2) **Medical squad** : The need for voluntary and sacrificial service to the sick and infirm in our country is very great. The initiative for voluntary assistance should naturally come from the students' section of our population. Necessary arrangements have been made and permission has been obtained from the D. M. O. of North Arcot District for regular visits of this team to the local Pentland Hospital, to help and to assist in the care and nursing of the sick.

(3) **Old clothes—collection—group** : The very name of this team explains its work. Members go from house to house collecting old clothes from the generous citizens of Vellore. These articles in turn are used to clothe the "have-nots."

(4) Literacy club : In a country which has only 9% literacy, the need for educating the illiterate masses is obvious. This group helps the ignorant in letter-writing and also teaches them to read and write. This group envisages a regular adult literacy campaign in the near future.

Outstanding features : The work of the League in general has been a great success. The response and results achieved by each squad deserve special mention. An encouraging factor has been the enthusiastic participation of the women students in the various Social Service activities. Quite a significant number of old clothes have been collected so far, by the group in charge. An interestiug event has heen rhe "At Home" arranged by the Principal to the members of the League on the 13th November 1953. The members spent a very

happy evening relishing the sumptuous tea and enjoying to the utmost the novel games that were arranged. The party ended with a song by the Vice-President, stressing the need for social service.

JAGARAJ SAMUEL, B.A., (Hons.)
(Lecturer in Logic)
—Vice President of the League.

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THE ANNUAL REPORT OF THE ENGLISH ASSOCIATION, 1953—1954.

Presidents:—1. Mr. S. Jesuratnam, B.A., B.Sc. *Principal.*
2. Mr. B. G. Swamidoss, M.A., L.T., MA.,
3. Mr. D. Narendar, B.A., (Hons.).
4. Mr. M. J. Sudarsanam, M.A.,

Secretaries:—1. Mushtaq Ahmed, S. K.
2. Janakiraman, T.

Associate Secretaries:—1. Vasantha, W. T.
2. Nirmala, P. S.

The activities of the English Literary Associations began to function with the election of Janakiraman, T. as Secretary and Nirmala, P. S. as Associate Secretary from "A" section; and Mushtaq Ahmed, S. K. as Secretary and Vasantha, W. T. as Associate Secretary from "B" section.

The associations were set in motion by the inaugural address by Mr. T. Muniswami Naidu, B.A. B.L., on "Democracy and its working in India."

In the course of the year, on 29-7-1953, a meeting for short practice was conducted and about 25 students from both the sections spoke interestingly on miscellaneous topics with a few minutes' preparation.

We had the privilage of hearing Sri Anantha Narayan, M.A., I.C.S., He spoke on the working of the "U. N. O." on the "U. N. O." Day.

On the 11th November, 1953, Mushtaq Ahmed, S. K. and Franklin Collison participated in the "Inter Collegiate Debate" held at Tirupati. The topic was "This house fully approves the New Scheme (of Rajaji) for the Elementary education." The former supported the motion and the latter opposed it. Candidates from 15 Colleges participated in the debate.

On the Republic Day, 26th January, 1954, Mr. Seetapathi, the Municipal Chairman made a short speech. He filled us with enthusiasm by giving a vivid deleanation of "Freedom-struggle" by our leaders. The assembly was conducted on our "Alma Mater" ground.

On 15th August 1953 and on 25th October 1953, the essay competitions were conducted under the auspices of the "Independence Day" and "U. N. O". Day celebrations.

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ANNUAL REPORT OF THE MATHEMATICS ASSOCIATION.

President: Mr. S. D. Collison, M.A.,
Secretary: C. B. Naga Rajan.

The activities of the Association began with the election of Naga Rajan, C. B. of the Senior class as the Secretary.

The first meeting of the Association was held on 12th August 1953 in room 16 under the presidentship of Mr. S. D. Collison, M. A., The following students spoke on the occasion.

Mr. Dhuruva Rajan C.A.	about	The significance of Graphs.
Mr. Gaja Rajan D.	about	Problems in Miscellaneous Equations.
Mr. Narayanan, S.	about	The Study of Logrithms.
Mr. Rajan, B.V.	about	The History of π (Pye)

In commenting over the addresses Mr. Collison observed that he was glad over the fact that students took such a keen interest in the Mathematics Association.

The second interesting meeting was held on 2nd December 1953. Mr. S. D. Collison M. A., presided over the meeting. The following students spoke :—

Mr. Rajan, B.V.	about	The Fountain-Head.
Mr. Narayanan, S.	about	Highlights of the study of the Sun
Mr Dhuruva Rajan, C.B.	about	The Magic of the Mind.
Miss. Nirmala, P.S.	about	The History of Indian Mathematics.

Mr Collison said in his concluding remarks that Astronomy is making great strides and that students should take a profound interest in the study of Astronomy.

Before I close I thank the President for the kind help and guidance and all others who have contributed to the success of this Association.

NAGA RAJAN, C. B.
II. U. C.

The Annual Report of the History Association, 1953—1954

BY. C. V. SUNDARA RAMAN, II. U. C.

President :—Mr. James Sudarsanam, M.A.,

Vice-President :—Rev. John Sathyanathan, M.A.,

The activities of the History Association began with the election of Office-bearers.

Secretary :—C. V. Sundararaman

Women Representative :—Vasantha, M.R.

Asst. Secretary :—A. Ganesan (Junior Class)

W. Representative :—Sarojini Narayanaswamy (Junior)

The inaugural meeting was held on the 24th July 1953 st 5 p.m. in the Cobb Hall with Rev. J. Sathyanathan, M.A. in the chair. Mr. James Sudarsanam, M.A., introduced the subject and welcomed the speaker—Mr. S. Jesuratnam, B.A., B.SC., who delivered a lecture on the "Humpi ruins". In the course of his lecture he made references to the glories of the 'Vijayanagar Empire' as recorded in the Chronicles of the Portugeese visitors Paes and Nuniz. After the lectures, the pictures of the ruins were shown with the help of epidiascope.

The second meeting was held on 27—11—53 under the presidentship of Mr. James Sudarsanam, M.A., The speaker was Mr. K. M. Subramaniam, M.A., L.T., (Dip. in Geo.), Vaniyambadi, Islamiah College. He spoke on "The League of Nations.' He spoke about the origin, object and its failure.

The third and the last meeting was a lively debate on "LINGUISTIC PROVINCES." It was held on Wednesday the 3rd February 1954 under the presidentship of Dr. Piet, Ph.D.

The mover and his supporters pointed out that Linguistic Provinces are very favourable and helpful. The opposer and his supporters pointed out that the re-organisation of states on a linguistic basis would create confusion and it is useless. Then Rev. Piet gave out that the linguistic basis is not favoured by the foreigners and also he pointed out that the " linguistic basis create fissiparous tendencies and might affect the unity of the country."

THE VOORHEES COLLEGE PHILOSOPHY ASSOCIATION.

The inaugural meeting of the association was held on 13-8-1953 at 5 P.M. under the Presidentship of Mr. S. J. Jagaraj, (B.A., Hons.) Lecturer in Logic. Dr. I. Inbanathan, M.A., Ph.D., spoke on "Psychology as a political weapon".

The second meeting took place on 25-11-1953. There was a debate on "Whether Life is a bed of roses or thorns". Mr. Narender, B.A., (Hons.), Lecturer in English, was the observer.

The third meeting was held on 28-1-1954. Mr. R. Lakshmikanthan Bharathy, M.A., Asst. commercial Tax officer, Vellore, delivered an address on "Logic and Politics."

S. J. Jagaraj, M.A.

(Lecturer in Logic)

—*President.*

1. Vincent II. U. C.
2. Neelakantan I. U. C. } *Secretaries.*

1. C. R. Srinivasan II. U. C.
2. Miss Devaki II. U. C. } *Representatives.*

1. Pushparathnam, S. I. U. C.
2. Miss Indumathy I. U. C. } *Representatives.*

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The Annual Report of Voorhees College Natural History Society.

On 25th July 1953, all the Natural Science students of the college assembled in Cobb Memorial Hall for electing the office bearers of the above society. The following were elected as office bearers for the academic year under review

1.	Mr. T. S. Jagadisan	*Student Chairman*
2.	Mr. B. Varadhan	*Secretary*
3.	Miss. Shanaz Begum	*Associate Secretary*
4.	Mr. M. Parthasarathy	*Treasurer*

As for the activities to its credit, it had conducted some educational trips and also meetings.

The aim of the society is to develop sound practical knowledge in the subject concerned through excursions and to promote intellectual power by giving students fair opportunities to speak on the subject.

The inaugural meeting of the society was conducted under the presidentship of Mr. David Hastings B.SC. (HONS.,) Lecturer in Biology, Mr. V. Ranganathan, M.SC. Asst. Director of Fisheries, Vellore, delivered a lecture on the subject 'some important aspects of Fisheries in Madras, State'. The meeting commenced with a prayer song by Miss T. S. Saradha of 2nd U. C. During the speech given by the respected speaker, he gave a complete gist about the Dept. of fisheries in Madras State and some general things as to how it is administered and its uses. He also gave an idea of some of the new kinds of fishes that have been introduced in Madras State. He also explained how the fishes feed in the sea and freshwater and Marine fishing.

The most important and also instructive point given by him was about pearl industry, how they get pearls from the pearl oysters and how they propose some contracts over them in trade. He also spoke about some new and recent additions with we help of Norwegian aid. On the whole, the speech given by him was very intresting.

Next, an educational trip to Virinchipuram was arranged under the auspiess of the above society on 1st Aug, 1953. It was a memorable day in the history of the above society, for many students of both sections took part with great zeal. The students were very much benefited, as they had received some knowledge in botany explained by the

Lecturer in Biology and Mr. K. P. Srinivasan, B.Sc., Demonstrator in the Dept.' Our thanks are due to both of them and also to Miss Mabel Arulanandam, B.Sc., B.T., of the Chemistry Dept. who accompanied our lady members. The above trip concluded with success.

On the 3rd of Feb. 1954 another general meeting of the above society was held in the Cobb Memorial Hall when Dr. B. R. Hanumantha Rao, Municipal Health Officer delivered an intresting lecture on the subject "Community Hygiene, under the presidentship of Mr. Gopalachari B.Sc., L.T. It was a highly instructive speech with special emphasis on the minute organisms that cause many diseases.

The activities of the Association are scheduled to come to a close by the 10th February when the students speakers will participate in a discussion on "Organic Evolution" under the Presidentship of the Principal.

Vellore, 3—2—'54

B. VARADHAN,
Secretary.

THE VOORHEES COLLEGE STUDENT CHRISTIAN MOVEMENT

By M. JAMES SUDARSANAM, *S. C. M. Leader.*

Since this year's magazine of our college is a special number of the American Arcot Centennial Celebrations, I thought it would be fitting and useful, if we should publish a general account of the Voorhees College S.C.M. and all its manifold and varied activities.

The Voorhees College Student Christian Movement was started in July 1924 by the Reverend Dr. John J. DeBoer, the then Principal of the College. (All the Christian Students of the College become members of the Student Christian Movement by virtue of being students of the College. We find this policy is very useful, helpful and salutary in these days of perverted cultural ideals, totally deceptive but alluring doctrines, materialistic heathenism, atheistic teachings and the new cult of Paganism expressed in modern totalitarian Communism which has degenerated into a regime of complete subordination and slavery of the individual and the group to the leadership of the ruling party. During their teens these Christian young students must be kept together in a living, real fellowship, taught together, trained together and shepherded together. In a Christian college where there is a vast preponderance of non-Christian students what is stated above can be achived only through such fellowships as the Student Christian Movement. All Christian members of the staff are advisers and helpers. But one who is more interested in youth and Christian work is geranally placed in charge of the S.C.M. and its work.

FUNDS :—By subscriptions, donations and collections made through Benefit Performances.

GENERAL ACTIVITIES :—Fortnightly meetings with outside speakers, Sunday Worship in Fellowship with College servants and Luncheon with them after Worship.

Sociai work on Saturdays, Christian work on Sundays.

Adult Literacy work during nights, Special Retreats and Camps.

Representatives are sent to attend All India S.C.M and International conferences and Bible Study group.

SPECIAL ACTIVITIES :—Social work at Shenbakkam. Children are taught health habit and games. Gruel and Milk powder are distributed to the poor and needy.

Social and Evangelistic work at Sweepers' colony, Kasba. Social work is done on Saturdays. Children are taught good habits and First aid and free medical help are given for minor ailments. Children are taught games and sports, songs and stories. Sunday School is run for the Christian families, Sunday evening Service is conducted, Christian films are shown through the kind help of Dr. Piet. Annual Christmas sports is conducted and prizes in the form of cloth, rice, toys etc. are given. Christmas cheers and Christmas Services are held in the College. Clothes to the needy, rice, milk, powder, egg, powder, wheat and Care parcels are distributed to the families periodically.

RESULTS :—About 41 families have voluntarily accepted Lordship of Christ as the result of our humble work over there.

S.C.M. and Church :—S.C.M. has been helping the church in singing, decorations, distributing religious tracts and quarterly bulletins, outdoor preaching and Jeep Evangelism.

FEE DETAILS OF WORK DONE BY S.C.M. MEMBERS IN RECENT YEARS.

Amount collected (and spent for doing social work among the poor, physically handicapped and unemployed) by enacting dramas, variety entertainments, and benefit performances ... Rs. 1350

No. of bags of Rice distributed	...	9 bags
Egg powder distributed	...	1 barrel
Milk powder distributed	...	1 barrel
Milk tins distributed	...	125
Rice packets distributed	...	175

Value of clothes supplied	...	Rs. 400
Value of medical aid given	...	Rs. 200
No. of copies of Holy Bible distributed	...	15
No. of copies of New Testament supplied	...	10
No. of Lyric Books supplied	...	8

It is our fervent hope and sincere prayer that God will use us more in this kind of work for His Glory.

Some of the Visitors who Witnessed the Social and Religious Work of the S. C. M.

Miss. M. Clarke.

Miss. Ruth Ranson, Field Secretary, R.C.A.

Rev. H. Vandeberg, A. A. M. Missionary.

Mr. Cherian.

Mr. C. I. Itty, the then Madras-Vellore area S.C.M. Secretary.

Rev. Kurht.

Dr. F. Paton, Tirupattur Ashram.

The N.M.S. Delegates.

The Rev. Joseph Sathya of Papuan Islands, C.S.I. Missionary.

The Rev. Michael Hollis, Bishop in Madras.

Mr. C. S. Paul, General Secretary, S.C.M.

Miss Muriel Lester, Secretary, Fellowship of International Reconciliation.

Dr. James Robinson, New York, Pastor and Youth Leader in U.S.A.

Rev. H. K. Moulton of Theological College, Bangalore.

Our future plan is to build a Chapel at the sweepers' colony for all Christians over there. We are hoping to raise funds and we will be happy to receive donations for this purpose. May we solicit your prayers and blessings.

The donations can be sent to the Principal of the College.

S. C. M. Report for 1953–1954.

Office bearers for the year.

President	...	Miss Vimala Asirvatham.
Vice-President	...	Mr. Kirubakaran, R.
Secretary	...	Mr. Erskine Devasirvatham.
Joint-Secretary	...	Mr. Franklin Collison.
Social and Religious Work Secretary	...	Mr. B. Yesuratnam.
Treasurer	...	Miss Catherine Devadoss.

As regards our activities, this year as usual we had our meetings discussion groups and study groups conducted by outsiders and the College Staff members.

The ex-general secretary of the Student Christian Movement for India, Pakistan and Ceylon, Mr. C. S. Paul, as well as the new secretary, Rev. Harry Daniel visited us at the beginning of the year. Mr. Rodney Hokenson from the States paid a visit to our S. C. M. and gave us a talk enlightening us on how the Student Christian Movemnet is carrying on its activities in the U.S.A.

As usual we were able to carry on our programme of social work and evangelistic work in the Sweepers' colony and some other neighbouring villages.

A noteworthy feature of our activities this year was that the members of the Deputation from the Board of Foreign Missions, Reformed Church in America, to the Centennial Celebrations of the American Arcot Mission participated in our Christmas Cheer programme for the Christian families and all their children of the Vellore Sweepers' colony, arranged in the Cobb Hall, Rev. B. M. Luben, the Secretary of the Board of Foreign Missions, R. C. A. presided on the occasion, and Rev. Harvey Hoffman, the President of the Board of Foreign Missions gave the Christmas message to the people. Miss Van Horne, the youth Secretary of the Board of Foreign Missions, R. C. A. distributed the Christmas presents, clothes, and CARE PARCELS to the poor and needy folks. More than 300 people were fed at a common dinner arranged by the Voorhees College S. C. M. the same night.

The annual Joint Retreat for all the S. C. M. unions in Vellore was held at the Katpadi Agricultural Institute. The Rt. Reverend Bishop Marthoma—Metropolitan of Travancore was the main leader. Meditations and discussions on the " Kingdom of God " were very helpful and instructive.

The Universal Day of Prayer for all the S. C. M. unions in Vellore was held on Sunday 21st February 1954 in the Ex-S. I. U. Church. The Rev. Dr. Blaise Levai delivered the message.

We are grateful and thankful to the Principal & Mrs. Jesuratnam, Dr. & Mrs. J. H. Piet, Dr. & Mrs. J. S. Carman of C. M. C. Hospital, Reverends, John Sathyanathan, and Ponnurangam, Messrs S. D. Collison, B. G. Swamidoss, S. Jegaraj, J. W. Jeevaraj, Lewis Rajaratnam, Azariah Manoharan, J. Wilson, R. Alfred, John Santhosh and P. S. Hariharan for their help and co-operation.

May we also express our gratitude and thanks to all those who donated for the Christmas Cheer Dinner this year. Below we publish the

names of the donors and summary of our accounts. We express our gratitude to Shri Seth Sawaldoss, a philanthropist who gave us 20 measures of rice for the Dinner. By way of donations from Dr. & Mrs. Carman, Dr. C. Jameson, Miss James, Dr. (Miss) Lewis, G. Mr. S. J. Augustus, Mr. S. D. Collison, Dr. and Mrs. J. H. Piet, Miss T. Marshall, Mr. C. A. Samuel, Mrs. Doris Sudarsanam, and Mr. C. M. John.

Donations ...	Rs.	55-0-0.
From College S. C. M. funds ...	Rs.	50-0-0.
	Rs.	105-0-0.

Expenditure items.

Clothes including 4 sarees.	Rs.	58-8-0.
Other Christmas presents and prizes ...	Rs.	21-8-0.
Garlands ...	Rs.	7-0-0.
Decorations ...	Rs.	6-0-0.
Dinner expenses other than rice ...	Rs.	35-0-0.
	Rs.	128-0-0.

Total Expenditure.	Rs.	128-0-0.
Total receipts ...	Rs.	105-0-0.
	Rs.	23-0-0.

Rs. 23/- deficit was met by the members of the Voorhees college S. C. M. and the Staff advisors.

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VOORHEES COLLEGE HOSTEL No. 1

ANNUAL REPORT

1953—54

The Hostel Day programme commenced with prayer by Mr. B. G. Swamidoss after which Rev. J. Sathyanathan, M.A., warden welcomed the gathering Mr. S. Jesuratnam, B.A., B.Sc., Principal and Manager presided, D. Blaise Levai, M.A., Ed. D. addressed, Mrs. W. Piet, B.A., distributed prizes, Mrs. R. Jesuratnam, B.A., L.T., presided over the Entertainment programme.

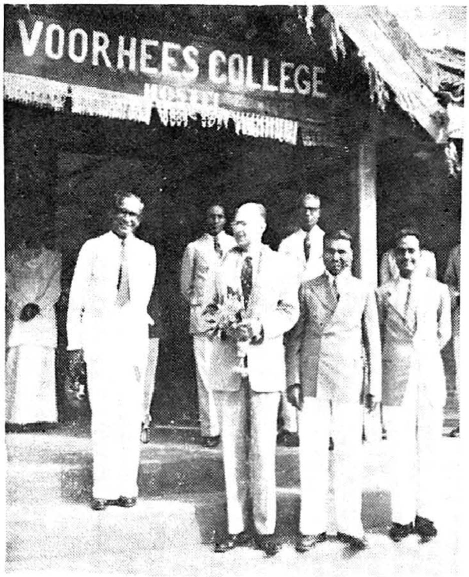
It gives me great pleasure to present to you the Annual Report of our hostel for the academic year 1953-54. The Senior students were given a cordial welcome by our warden, Rev. John Sathyanathan on 8th June 1953. The Junior students came after a few days and they were received by the seniors and the Warden warmly. Thus began the life of the hostel for the year.

Under the presidentship of the Warden the residents of the hostel met on 1st July and elected the following members unanimously as the office bearers for the academic year.

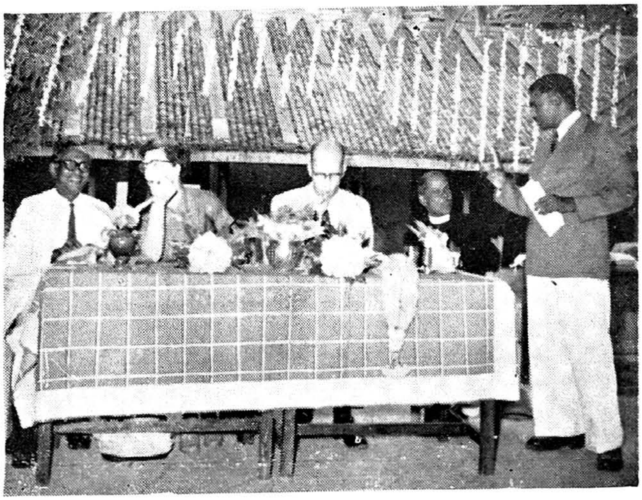
1. V. R. Gnanaprakasam, *General Secretary*
2. K. Subramaniam, *Literary Secretary*
3. M. Parthasarathy, *Games Secretary*
4. K. S. Koteeswaran, *Social Service Secretary*
5. P. V. Dhadhu, *Entertainment Secretary*
6. J. Elangovan, *Health Secretary*

On 6th July a meeting was held which was presided over by Mr. S. Jesurathnam the Manager to welcome the Juniors into the hostel. The Warden extended to the Manager and Mrs. Jesurathnam a cordial welcome and welcomed the Deputy Warden, Mr. S. Jagaraj into the hostel. First the members of the hostel cabinet were introduced to the Manager and then the new comers introduced themselves to the management. The Warden informed that the aim of the institution was to develope the integrity of charecter in the educated youth, so that they may be an asset to the country.

We are indeed very thankful to the Manager for his constant visits and kind advice given, regarding the responsibility of the students



' Welcome' to Dr. B. M. Luben by warden of the Hostel.



' Tea ' to the members of the Deputation in Hostel I.

to render social service. As usual we organised the social service squad in the hostel and contributed our share of money and service to the under-privileged people of this vicinity. We distributed gruel to about 150 people every Sunday and we also supplied milk to children.

I am very happy to report that Mr. N. V. Sugavanam the Ex-Collector of North Arcot and our Principal visited the hostel Social Centre to inaugurate the squad. The Collector was so much impressed with the work that was carried on by the residents of this hostel that he gave us rice, milk tins and wheat to continue our activities. It is with the kind help of Mrs. Jesuratnam that we were able to get a bag of rice from Women's Welfare Organisation for our social service in the hostel. We are thankful to Mr. Sugavanam & to Mrs. Jesuratnam who generously co-operated in our programme.

The students have given heartily as well as happily their time, money and old clothes, for these deserving poor. First aid was also rendered to the injured. We are thankful to the Red Cross for the supply of medicines through the college. Though we are not medical students, yet we do our humble part in distributing the medicines and gruel, following the motto of our Social Service Squad "Love thy neighbour as thyself."

We have many indoor games such as table tennis, carrom, chess etc. and few outdoor games too. Thanks to the untiring efforts of the Games Secretary Mr. M. Parthasarathy who made our hostel life a lively one by arranging matches and tournaments for the Independence Day, Christmas Day and Hostel Day celebrations. Literary Association Secretary arranged periodical meetings and gave an opportunity to the students to listen to many speakers. We are very thankful to Mr. J. Elangovan our Health Secretary who rendered valuable services to the sick and the suffering by taking them to the hostel doctor, Dr. R. P. Nathaniel.

Dr. P. Dhadu, Entertainment Secretary conducted a drama called "Abundant Love" on the Christmas Day function.

We are very proud to report that two out of three group prizes were awarded to the residents in the hostel. K. Ranganathan captured the prize of the I Group & P. Prabakara Gupta seized the prize of the Second group.

The Cabinet of the hostel meets from time to time to discuss many of the problems of the hostel, to make necessary arrangements and to run the hostel on efficient lines by adopting democratic principles.

In conclusion, we are very thankful to our warden and Dy. warden for their valuable suggestions, parental advice and brotherly love. We will never forget their fortnightly meetings and the messages that were imparted to us in our daily prayer meetings to make our life fruitful.

We wish the Juniors a very happy life and bright future. I once again thank all the members of the hostel for their hearty co-operation in making the life in the hostel an enviable one.

Vellore, 8—2—1954

K. SUBRAMANI,
Secretary, Literary Association.

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VOORHEES COLLEGE NEW HOSTEL.

Annual Report.

Our hostel was reopened at our New Place on 1st of July 1953. We feel highly thankful to the Manager for enabling us to live in a nearer place. On this occasion we take the opportunity of thanking the manager for his abiding interest in us. This place is quite convenient for us and we are happy to live here. We were welcomed by our Warden, Mr. B. G. Swamidoss. On the same day we held elections of secretaries to carry on the work of the hostel under the leadership of our Warden. The following were elected to the various Offices:—Mr. B. Jesuratnam, General Secretary, Mr. R T. Baskeran, Prayer Secretary, Mr. R. Kirubakaran, Health Secretary and Mr. M. Stewart, Games Secretary. There are seventeen students in our Hostel. Among us we are four Seniors, and thirteen Junior students. All the senior students are lucky to be secretaries as we are just four in number.

We are a happy family under the guidance and care of Mr. B. G. Swamidoss who is more than a brother to us. We are happy and wish to say that he is our brother because he always used to call us "Enna thambi." (What Brother). He is not only our brother but our able guardian. We see in the person of our warden the strict and stern mentor and disciplinarian that is when we go wrong. At the same time none of us has failed to notice the brotherly love and affection so equitably distributed among us. Having much experience as a warden for the past six years he is leading us in the right path.

Regarding our daily devotions, as we are all Christians, we have prayers both in the morning and in the evening, except on Saturdays and Sundays. In the mornings our Warden is the leader for our devotion. This year we are fortunate to have our various lecturers also as our leaders for our evening prayers. We are happy to meet them every day as our spiritual leaders. They are, Rev. John Sathyanathan, Mr. S. D. Collison Mr. S. Jagaraj and Mr. M. J. Sudarsanam. Through the examples from their lives and from the great spiritual persons and quotations from the Bible they are leading us in the right path as the true children of God. We thank them for their services to our hostel. On the 15th of July 1953, we had a cottage prayer meeting. We are very thankful to Rev. Ponnurangam and Mr. Romulus who conducted the cottage prayer meeting. We want more and more occasions like that.

Our enthusiam for Games and sports became some what less this year for want of grounds at our hostel, but by the great enthusiam of our Games Secretary, M. Stewart we could conduct matches among ourselves, including Badminton singles. The activities of our hostel have been marked with great Zeal. I am glad to report that we are all S. C. M. Members and good social workers. I am happy to announce that Mr. R. Kirubakaran is the Vice-President of the S. C. M. and Mr. B. Jesuratnam is the social work secretary are our boys. With the belief that the Rural India is real India, our energetic students feel that it is their privilege to help the less fortunate ones around us and have found a way to do so through the S. C. M. under the able leadership of Mr. M. J. Sudarsanam and Mr. B. Jesuratnam who is our social work secretary.

In this connection it may not be out of place to mention the academic distinctions of our boys. Mr. Gnanasekaran Francis stood first in the U. N. O. day essay competitions. Mr. B. Jesuratnam was awarded first prize for good work in the S. C. M., Mr. R. Chandrasekaran was awarded the first prize among the Juniors and Mr. Stewart, M., among the Seniors in the Bible examination. More or less all of our boys were awarded prizes in the Bible examination for which we are specially thankful to our Vice-Principal Dr. J. H. Piet, Ph.D. It seems to me that our members belong to the higher plane of people who take delight in acting, writing and decorating. Regarding studies this year, all of our Senior students have been selected for the University examination and all of our Juniors are quite intelligent.

We should ever feel grateful to the manager for giving us the benefit of a cheap and homely mess. We have good coffee, and tiffen in the morning and good meals served every time. During the time of examinations we have tea in the nights—Our mess bill comes to only about Rs. 22 or so.

No report would be complete without special mention about our sagacious principal and manager Mr. S. Jesuratnam. Sir, it is indeed a great pleasure to have you near us. Our manager Mr. S. Jesuratnam and Mrs. Jesuratnam who are more than a father and mother to us are much interested in visiting our hostel often and often.

Our thanks are ever due to them for their help to us. We also thank the governing Board members of our hostel for the facilities that they have provided us. Our thanks are also due to our Manager for the reduced Room rent from Rs. 7 to Rs. 5/- per head. We are thankful and happy we are provided a convienient place close to our college.

We are also specially thankful to Dr. J. H. Piet, Ph.D. the Vice-Principal for having consented to deliver the anniversary address to-day. As Christian students we always feel grateful for his services as a missionary which have greatly inspired us to take active part in the evangelistic programme organized by him.

I take this opportunity to thank the secretaries and other members of our hostel who have co-operated with me in the various activities. I wish all the juniors goodluck and the seniors happiness in their career. Finally, I take this opportunity to thank all our distinguished guests for having graced this occasion with their presence.

B. YESURATNAM,

General Secretary.

24-2-54

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ANNUAL REPORT

Another year full of life and activities was successfully passed through by the Grace of our Heavenly father. As our college reopened early in june the games and Atheletic activities had an early start this year and Inter class matches were started from the begining of the academic year. Every thing possible is being done to improve the sense of fair play, co-operation, teamspirit and true sportsmanship amongst our students.

As usnal, our college classes have four days per week of supervised play, two for the seniors and two for the Juniors. Our students are given the freedom to choose and play the games they like most during these hours. Ample opportunities are being provided for playing football, Hockey, Basket ball, Tennis, Volleyball, Badminton, Tenicoit, Play ground ball, Cricket, Net ball, and Throw ball.

We entered for most of the events of the Inter Collegiate Tournaments and sports conducted by the University in some of which we came up to the Zonal Finals. One of our Athletes Joe Valentine of the Junior Intermediate class did well in polevault and was selected for the Inter Divisional sports meet.

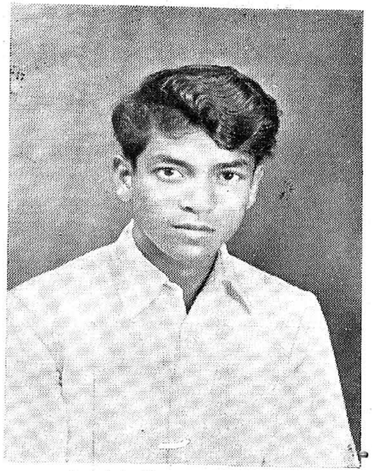
He was one of the members of the 4 x 100 meters Relay team that won the first place in the Inter Divisional sports. We played matches not only with local teams but also with some of the visiting teams like the Madras Christian College, Engineering college.

Besides these outside competitions we conducted Inter class and Intra mural tournaments. Most of the students enthusiastically participated in the Inter class Tournaments and sports. Again we thank the Almighty, for the successful completion of this year's activities.

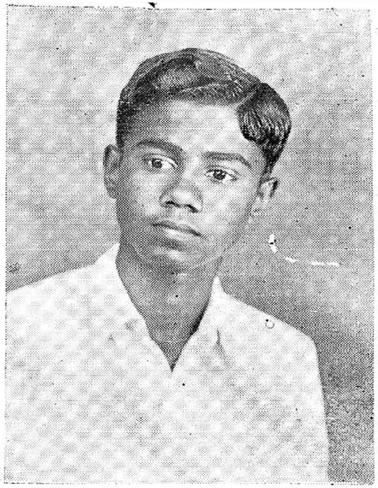
J. W. JEEVARAJ,

Physical Director.

Joe Valentine
Senior Sports Champion.



Junior Sports Champion
D. Manogaran I. U. C., IIIrd Group
Voorhees College, (Vellore.)



Franklin Collison
Van Zantvoord Prize winner.

Miss. Vimala Asirvatham, Van Zantvoord prize winner
(The best all-rounder for 1953—'54 among
women students.)

Padmini Nachiar Jesuratnam
Sports champion for womens' events.

10 DEC 1956

C. A. Sundararaman—Kurathi
1st Prize in Fancy Dress competition.

Collector taking the salute at the March past of the Athletes.

சுசீலம்

B. T. பால்ராஜ்
(நூல் நிலையப் பொறுப்பாளர்)

நன்னடக்கை அல்லது நல்லொழுக்கம் மக்கள் யாவரும் விரும்பத்தக்க ஒரு விசேஷித்த குணம். இந்நற்குணம் முக்கியமாகக் கல்விச்சாலைகளில் பயின்று வரும் மாணவ, மாணவிகள் அனைவருக்கும் உரித்தாயிருக்க வேண்டிய ஓர் சிறந்த இலட்சணம். ஆரம்ப அல்லது உயர்தரக் கல்விச்சாலைகளில் பயில்பவருக்கு மட்டு மன்று; கல்லூரிகளில் பயிலும் மாணவ, மாணவிகளுக்கும் இக்குண லட்சணம் அவசியமானதே. இவ்விசேஷ சீலத்தைக் குறித்துத்தான் தற்காலத்தில் பெரும்பான்மையோரான கல்வி அதிகாரிகளும் மற்றும் பெரியோர்களும், நம் நாட்டில்மட்டுமின்றி இதர நாடுகளிலும் விரும்பி விசேஷித்துப் பேசி வருகிறார்கள்.

தற்காலத்தில் கல்லூரிகளில் இவ்விலட்சணங்களை மாணவ, மாணவிகள் முற்றும் மாறுபாடாக உபயோகிப்பதை நாம் எங்கும் கேள்விப்படுகிறோம்; பத்திரிகைகளிலும் அடிக்கடி வாசிக்கிறோம்.

நற்குண நற்செய்கைகள் பொதுவாக மூன்று முக்கிய இடங்களினின்றும் தோன்றி விருத்தியடைவதை நாம் அறிவோம். முதலாவது இவ்வித சுசீலங்கள் உற்பத்தியாகும் இடம் குடும்பம் அல்லது பிறப்பு. ஓர் குடும்பத்தின் பெற்றோர் நற்குண நற்செயல்களுடையவராயின், அக்குடும்பத்தில் தோன்றிய பிள்ளைகளும் பெரும்பான்மையாக சுசீலராக இயங்குவதை நாம் எங்குங் காணலாம். ஆகவே, நல்ல குடிப் பிறந்தார் இயற்கையிலேயே இவ்வித நற்குணங்கள் வாய்ந்தவர் என்பதை எவரும் மறுக்க முடியாது. இதன் பொருட்டேதான் முற்காலங்களில் உயர்ந்த உத்தியோகங்களுக்குத் தேர்ந்தெடுக்கப்படும் ஆட்கள் உயர் குலத்தோரிடமிருந்து கொள்ளப்பட்டனர்.

சுசீலங்கள் வளர்ந்து பெருகுவதற்கு ஏற்ற மற்றோர் இடம் சுற்றுப்புறம் அல்லது சூழ்நிலை எனலாம். அதாவது நாம் அன்றாடம் பழகிவரும் இடம் அல்லது தோழர்கள். மாணவர் நற்குடியிற் பிறந்தவராயினும், தாம் பழகிவரும் சிநேகிதரால் சில சமயங்களில் தம் இயற்கையான நற்குணங்கள் மாறுபட்டுத் தம் குடும்ப மேன்மையையும் கெடுத்துத் துற்குணராவதுமுண்டு. இதன்பொருட்டேதான் கல்விக் களஞ்சியமாகிய ஔவையார் தம் அனுபவத்திலிருந்து "இணக்க மறிந்திணங்கு" என்று குறிப்பாகக் கூறியிருக்கின்றார். இவ்வித சுற்றத்தாரால் நல்லோரனேகர் சுசீலம் தவறி சீர்குலைந்து போனதைப் பல புஸ்தகங்களின் வாயிலாகக் கதைகளிலும், ஜீவிய விருத்தாந்தங்களிலும் கண்டிருக்கிறோம். சுற்றுப்புறம் எவ்வளவு கெடுதல் செய்கிறதோ அவ்வளவு நன்மைகளுஞ் செய்கின்றது. இது சம்பந்தமான விருத்தாந்தங்களையும் நாம் பலமுறை கண்டும், கேட்டும், வாசித்தும் இருக்கிறோம்.

கல்லூரிகளில் பயின்றுவரும் மாணவர்கள் தங்களிடமுள்ள நற்குணங்களைப் பெருக்கிக் கொள்வதற்கு இக்காலம் ஏற்ற காலமாகும். ஆதலின் சுசீலமுடைய தோழர்களைத் தேர்ந்தெடுந்து, அவருடன் பழகிவருவராயின், இரு திறத்தினரும் நன்மை யடையலாமென்பதில் சிறிதும் சந்தேகமில்லை. சில மாணவர் காலப் போக்குக்காகச் சின்னஞ் சிறிய இன்பங்களில் ஆசையுற்றுத் தீய செயலுடையோருடன் சேர்ந்து கொண்டு தங்களுக்கு மட்டுமன்றிப் பிறருக்கும் இன்னல் வருவித்துக் கொள்வதுண்டு. இவ்வித சிற்றின்பங்கள் சிறிது காலத்துக்கேயன்றித் தங்களது பிற்கால ஜீவியத்திற்கு யாதொரு நன்மையையும் பயப்பதில்லை. பள்ளிவாசம் மிகவும் அருமையான வாசம். இவ்வரிய காலத்தில் யாவரும் சுசீலர்களாக விளங்குவது மேன்மையாகும். இத்தகைய சிறந்த ஜீவியம் நமது கல்லூரிக்கு மட்டுமன்று; இதைச் சாட்டினும் நாம் வாழும் இச்சிறந்த தேயத்திற்கும் மேன்மையாகும். நம்முள் பலர் உயர்குலத்துத் தோன்றும் வாய்ப்புப் பெறவிடினும் உயர்ந்தோருடன் சேர்ந்து பழகும் வாய்ப்புப் பெற்றுள்ளோம். ஆதலின், நம்மில் இயல்பிலில்லாத நற்குணங்களைக் கொண்டு இக் குணங்கள் சிறந்து விளங்கும் மற்றோருடன் சேர்ந்து "பூவோடு சேர்ந்த நாரும் மணம் பெறுமாறு போல்" நாமும் இலங்குவோம். இதைக் குறித்துத்தான் ஔவையாரும் நல்வழி என்னும் நூலில்,

"நல்லாரைக் காண்பதுவு நன்றே நலமிக்க
நல்லார்சொற் கேட்பதுவு நன்றே—நல்லார்
குணங்க ளுரைப்பதுவும் நன்றே அவரோ
டிணங்கி யிருப்பதுவு நன்று"

என்று கூறியுள்ளார்.

நமது குணாதிசயங்களை மேன்மைப் படுத்தும் மூன்றாம் பொருள் கல்வியேயாகும். கல்லூரிகளில் நாம் கற்கும் கல்வி வெறும் அறிவு அபிவிருத்திக்குமட்டும் அல்லது நமது ஜீவாதாரத்திற்கு ஆதாரமாகிய பொருள் சம்பாதிப்பதற்கு மட்டுமன்று. மேற்கூறியவற்றிற்குக் கல்வி அவசியமேயாயினும் நமது முழு நோக்கமும் நாம் கற்கும் கல்வி நம்மை முற்றிலும் மாற்றி மேன் மக்களாகச் செய்ய வேண்டும் என்பதே. மற்றப்படிக்கு நாம் கல்லூரிகளில் செலவழிக்கும் வருஷங்கள் பயனற்ற வருஷங்களேயாகும். இதை யொட்டியே நமது தெய்வப் புலவராகிய திருவள்ளுவர்,

"கற்கக் கசடறக் கற்பவை கற்றபின்
நிற்க அதற்குத் தக", என்றார்.

கற்பது மாத்திரமேயன்றிக் கற்றபடி நடப்பதும் விசேஷமானது. நம்மில் பெரும்பான்மையோர் இவ்விஷயங்களில் தவறுகிறோம். ஆனால், கற்றதின்படி சீராக நடப்பதில்லை. அப்படியாயின் நாம் 'கற்றதனாலாய பயனென்?' ஒன்றுமில்லை யென்றே சொல்ல வேண்டும். எனவே, நமக்குக் கிடைத்துள்ள அருமையான காலத்தைப் பயன் படுத்தி, நன்றாகக் கற்றுக் கற்றபடி நமது தற்கால ஜீவியத்திலும், பிற்கால ஜீவியத்திலும் சிறந்த சுசீலங்களைப் பாராட்டி வருவோமாக.

மாணவர் சுசீலங்கள் பக்குவ மடைவதற்கு மேற்கூறிய மூன்று முக்கிய முகாந்தரங்களே யன்றி, மற்றுமோர் விசேஷ காரணமுமுளது. மாணவர் கல்வி பயின்று வருகையில் அவர்கள் முக்கியமாகத் தினந்தினஞ் சந்தித்துப் பழகும் ஓர் திறத்தார் அவர்களுக்குக் கல்வியை யூட்டும் ஆசிரியரும், மற்றும் கல்லூரியைச் சேர்ந்த பெரியாருமே ஆவர். இவர்களையே மாணவர்கள் முக்கிய மாகக் கவனிக்கிறார்கள். இவர்களது பேச்சும் நடக்கையும் பேதப்படுமாயின் இவர்கள் போதிப்பதும் பயனற்றதாகும். ஆகலின் கல்லூரி ஆசிரியரும், பெரியோரும் மாணவர் முன் நல்லிணக்க முடையோராய் ஜீவித்தல் அவசியம். இப்படிப்பட்ட பெரியார் அடங்கிய கல்லூரி உண்மையில் அனேகருக்கு நல்வழி காட்டும் கல்லூரியாக இலங்கும். சிறந்த பொறுப்பை ஏற்றுள்ள இத்தகைய பெரியோர் தங்களோடு பழகும் மாணவரின் மனோநிலை நற்சீரடையும்படி அவர்கள் முன் நன் மாதிரிகளைக் காட்டுவாராயின், கல்வியுலகிற்கும், தேசத்திற்கும், தனித்த ஆட்களுக்கும் எத்தனை பெரிய நன்மைகளை ஈட்டுபவராயிருப்பர் !

நம் கல்லூரியிலுள்ள சற்றேறக் குறைய ஐந்நூறு மாணவ, மாணவிகளும், சுமார் முப்பது ஆசிரியர்களும் இச்சிறந்த நோக்கத்தைத் தம் மனத்தில் கொண்டு சுசீலமுடையவராய் ஜீவித்தல் வேண்டும் என்று தீர்மானித்து அவ்வண்ணமே ஒழுகுவராயின் நாமிருக்குமிடம் யாவர்க்கும் எவ்வளவு இன்பந்தரக் தக்க இடமாக விருக்கும் !

சூரியன் தனது சிறு கதிர்களைப் பல விடங்கட்குஞ் செலுத்திப் பல நன்மைகளை விளைவிக்குமாறுபோல், மேற்கூறிய அத்தனை மாணவரும் பெரியோரும் விடுமுறை காலங்களில் பல விடங்கட்குஞ் சென்று அறிவுக் கதிரைப் பரப்புதல் வேண்டும். எவ்வாறெனின், நம்மில் இலங்குஞ் சுசீலங்கள் நம்மோடேயே யிருந்து விடுவதில்லை. நமது நற்குண நற்செய்கைகளைக் காண்போரும் நன்மைபடைகிறார்கள். ஆகவே, எத்தனை ஐந்நூறுபேர்களை நாம்சுசீலராக்குகிறோம் என்பதை இதனால் நன்கறியலாம்.

நமது நாட்டிற்கு உயர்தரக் கல்வி கற்றவர் மட்டுமேயன்றிச் சிறந்த குணாதிசயங்கள் அமையப் பெற்றவரும் அவசியம். இப்படிக்கொத்த அனேகர் தற்காலத்தில் நம் நாட்டில் இல்லாமையினால்தான், எவ்வளவு அநியாயம், கொள்ளை, கொலை, ஏமாற்றம், துரோகம் முதலாய தீச்செயல்களால் நாடு சீர் குலைந்திருக்கின்றது. நம் நாடு வாலிபர்களை எதிர் பார்க்கிறது. வாலிபர்கள் சுசீலர்களாகத் திகழ்தல் வேண்டும். அவ்வாறொழுகி நாட்டுக்கு நல்ல பணியாற்றுதல் வேண்டும்.

" மனிதர் உங்கள் சுசீலங்களாகிய நற்கிரியைகளைக் கண்டு, பரத்திலுள்ள உம்பரனை மகிமைப் படுத்துமாறு உங்கள் ஒளியின் கதிர்களாகிய சுசீலங்கள் அவர்கள் முன் பிரகாசிப்பதாக " என்று இயேசுநாதர் திருவாய் மொழிந்தருளிய பொன் மொழியை நமது ஜீவியப் பிரமாணமாகக் கொண்டு நடப்பின், நம்மூலம் அனேகர் இவ்வுலகிற்கு ஆசீர்வாதமுள்ளவராக, எத்தனை பெரிய நன்மையை நாம் செய்கின்றோமென்பதைச் சற்றுச் சிந்தனை செய்வோம்.

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சினிமாக் கலை

எஸ். பி. ஜான் சந்தோஷ், M.A.

கலைகளை அறுபத்து நான்கு வகைகளாக நம் நாட்டு மக்கள் பகுத்து வைத்தார்கள். ஆனால் மனிதனுடைய முன்னேற்றத்திற்குத் தகுந்தபடி இன்று புதுப் புதுக் கலைகள் புறப்படுகின்றன. இந்த நூற்றாண்டிலே மாபெரும் புரட்சியை உண்டு பண்ணும் நவீன விஞ்ஞானத்தின் வசதியால் பலவிதமான கலைகள் நாள்தோறும் வளர்ந்து பெருகுகின்றன.

விஞ்ஞானத்தின் துணையால் வளர்ந்து முன்னேறும் பல கலைகளில் சினிமாக் கலையும் ஒன்றாகும். மானிட சமுதாய வளர்ச்சிக்குப் பயன் படும் கலைகளில் சினிமாக்கலையே சிறந்த கலையாகும். மனித வாழ்க்கையின் அடிப்படைகளைப் பல கோணங்களில் ஆராய்ந்து, மனிதனுடைய தேவைகளைப் பூர்த்தி செய்யவும், மனிதனுடைய கவலைகளை நீக்கி உற்சாகம் ஊட்டவும் இக்கலை பெரிதும் பயன் படுகிறது.

நம் நாட்டில் சினிமாக் கலை தோன்றிச் சுமார் நாற்பது ஆண்டுகளாகின்றன. இக்கலை படிப்படியாக வளர்ந்து முன்னேறி வருகிறது. நம் நாடு சினிமாத் தொழில் துறையில் உலக அரங்கில் இரண்டாவது இடம் வகிக்கிறது. சினிமாக் கலையை உருவாக்கும் தொழிலில் சுமார் ஒரு லட்சத்திற்கு மேற்பட்ட தொழிலாளர்கள் நம் நாட்டில் உழைத்து வருகிறார்கள்.

இசைக்கலை, நாடகக்கலை, நடனக்கலை, பேச்சுக்கலை முதலிய பல கலைகளின் வளர்ச்சிக்குச் சினிமாக் கலைதான் தாயகமாக விளங்குகிறது. பண்டைய வரலாறு, நிகழ்கால நிலை, முன்னேற்றத்திற்குரிய வழிகள் முதலியவைகளை மக்களுக்கு அறிவிக்கும் பணியைச் சினிமாக்கலை செய்து வருகிறது.

துன்ப மயமான வாழ்க்கைக் கடலிலே சிக்கித் தத்தளிக்கும் மனிதனுக்கு இன்பப் படகாக வந்து உதவுவது சினிமாக் கலையேயாகும். மன அமைதியையும், மட்டில்லா மகிழ்ச்சியையும், நவரசங்களையும் சினிமாவின் மூலம் பெறுகின்றோம்.

பள்ளி மாணவர்களின் கல்வி வளர்ச்சிக்கும், கிராம மக்களின் நாகரிக முன்னேற்றத்திற்கும் இக்கலையை நன்கு பயன் படுத்தலாம். சமுதாயத்தின் சீர் கேடுகளைத் திருத்தும் பிரச்சார சாதனமாகவும் இக்கலை இன்று விளங்குகிறது.

கோடிக் கணக்கான மக்களின் உள்ளங்களைக் கவர்ந்து, சமுதாயத்திற்கு நலம் பல செய்யும் சினிமாக் கலையின் வளர்ச்சிக்கும் இக் கலையின் முன்னேற்றத்திற்கும் ஆவன செய்வோமாக.

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அறிவு

S. டேவிட் அதிசயநாதன்

(பழைய மாணவர் B. A. Hons. இறுதி வகுப்பு)

உலகத்தோற்ற முதல் இன்று வரை மக்கள் வாழ்க்கையில் நிகழ்ந்துள்ள மாற்றங்கள் எண்ணில. ஒவ்வொரு தலைமுறையிலும் மக்கள் சில துறைகளில் முன்னேறியும், சிலவற்றுள் ஏற்கனவே இருந்து வந்த முன்னேற்றத்தை இழந்தும் வந்துள்ளனர். புதியதொன்றைப் பெற்றால் பழையதொன்றை இழக்கிறவர்களாய் வாழ்ந்து வந்துள்ளனர். 'சமப்படுத்தும் ஆற்றல், (Law of compensation) என்னும் இயற்கைச் சட்டம் மக்கள் வாழ்வில் என்றும் நிலவி வருகின்றது. இவ்வகன்ற வையகத்தின் கண் வதியும் உயிர்கள் பற்பல இனங்களாய் வாழ்ந்து வருகின்றன. அவற்றுள் யாவற்றினும் உயர்ந்த வன்மை பெற்ற இனம் மக்களினம் என்பது உண்மையே, மக்களல்லாத ஏனைய உயிரினங்களும் பரந்த உள்ளம் படைத்தவைகளாய் மேற்கண்ட விதியை ஆமோதித்து மக்களினத்திற்கே எல்லாவற்றிலும் தலைமை தந்து அடங்கி வாழ்கின்றன. படைப்பில் இறைவன் மக்களுக்கு மட்டும் சலுகை காட்டி, நன்மை தீமைகளை அறியக்கூடிய பகுத்தறிவை யளித்து அவர்களுக்குத் தலைமை தாங்கும் வாய்ப்பையும் நல்கியிருப்பது ஒரு வஞ்சனையான செயலாய்த் தோன்றினும் அதைப்பொருட் படுத்தாமல், விட்டுக்கொடுக்கும் இயல்புடையன போல் ஏனைய உயிரினங்கள் பண்டு தொட்டு இன்றுவரை ஒரே நிலையில் யாதொரு மாற்றமும், முன்னேற்றமுமின்றி வாழ்ந்து வருகின்றன. ஆனால் மக்களினமோ அளவில்லாத மாற்றங்கள் செய்து பலவற்றை இழந்தும், சிலவற்றைப் பெற்றும் வாழ்ந்து வருகின்றது. இது இங்ஙனமாக, இனி மக்கள் வாழ்க்கையில் தலையா யமைந்து விளங்கும் பண்பு எது என ஆராய்வோம்.

மக்கள் ஏனைய உயிரினங்களைவிட உயர்ந்து விளங்கக் காரணம் என்னவென்று வினவின், சாமான்ய மனிதனும் அறிவு என்று பதிலளிப்பான். உண்மையில் மக்களுக்குத் தலை சிறந்தது அறிவே. அறிவு கொண்டுதான் எதையும் செய்கின்றனர். அறிவு கொண்டுதான் பேசுகின்றனர்; அறிவு கொண்டுதான் செயலாற்றுகின்றனர் என்று எல்லாரும் பல்லவி பாடுவது எளிது. ஆனால் அறிவென்பது யாது என அறிவதல்லவோ அரிதாயுள்ளது. இற்றைக்கு ஈராயிரமாண்டுகட்கு முன்னர் வாழ்ந்த தெய்வப் புலவர் திருவள்ளுவர் அமிழ்தினுமினிய நந்தமிழ் மொழியில் இயற்றியுள்ள ஒப்புயர்வற்ற உலகப் பொது நூலாகிய நன் மணங்கமழும் திருக்குறளில்,

> "எப்பொருள் யார்யார் வாய்க்கேட்பினும் அப்பொருள்
> மெய்ப்பொருள் காண்ப தறிவு." (குறள்: 423)

என்று கூறியிருப்பது ஈண்டு நோக்கற்பாலது. உண்மைப் பொருளைக்காண்பதே அறிவு என்று புலவர் தெளிவுடன் புலப்படுத்தியுள்ளார். அறிவு மக்களனைவர்க்கும் இயல்பாயமைந்துள்ளதொன்று. இறைவனின் கொடையாகிய இயற்கையா யமைந்துள்ள அறிவை மக்கள் பற்பல விதமாய் அவரவர் ஆற்றலுக்கும், சூழ்

நிலைக்கும், விருப்பத்திற்கும் ஏற்றவாறு பயன்படுத்தி வருகின்றனர். அறிவை அவரவர் விருப்பம்போல் பெரும்பாலும் பயன் படுத்துவதால்தான் ஒரு சில வெற்றிகளுடன் பல தோல்வியுமுறுகின்றனர். விரும்பினால் காண்பதெல்லாம் அறிவு என்று கூறுவதைப் புகழ்வது, விருப்பம் இடந்தராவிடில் அறிவுள்ள வற்றையும் இழித்தும், பழித்தும் உரைப்பது. இவ்வித நிலைமை மக்களுள் என்றும் இருந்தே வருகின்றது.

உலக வரலாற்றைச் சற்று ஆராய்வோமானால், மக்கள் பற்பல விதங்களில் ஒருவருக்கொருவர் தீங்கிழைத்தும், கொடுமை புரிந்தும், கடுமையான பூசல்களை விளைவித்தும், பெரிய பெரிய போர்கள் நிகழ்த்தியும் வந்துள்ளனர் என்பது புலனாகிறது. இத்தகைய செயல்களால் உலகில் ஏற்பட்ட அழிவுகள் ஏராளம். இவற்றை என்னென்று கூறினால் பொருந்தும்? குறிஞ்சி நிலத்தில் வாழும் விலங்கினங்களுள் யானைக்கும் புலிக்கும் என்றும் தீராப்பகை. ஒரு நாள் யானையொன்று அழகாய்ப் பூத்து விளங்கும் வேங்கை மரத்தைப் புலி எனக்கருதித் தன் கோட்டால் தாக்கியபோது அடி மரத்தில் அக்கோடு நுழைந்து மறுபடியும் பிடுங்க முடியாமல் பதிந்து விட்டது. யானை இத்துன்பத்தைப் பொறுக்க முடியமல் பேரொலி செய்து வருந்தியது. அப்பொழுது தான் யானை தன் தவற்றை அறிந்தது. தான் தாக்கியது வேங்கையன்று, வேங்கைமரம் என்று உணர்ந்து நாண மடைந்ததெனப் புலவர் பாடியிருப்பது ஈண்டு பொருத்தமாயுள்ளதன்றோ? இச்செய்தி கீழ்க்காணும் தொடர்களில் அமைந்துள்ளது.

> "...... ... ...
> உறுபுலி யுருவேய்ப்பப் பூத்தவேங்கையைக்
> கறுவு கொண் டதன்முதற் குத்திய மதயானை
> நீடிரு விடரகஞ் சிலம்பக் கூய்த்தன்
> கோடு புய்க் கல்லா துழக்கும் ...."
>
> (குறிஞ்சிக்கலி 2ம் பாட்டு)

மக்களின் செயல்கள் இவ்வாறல்லவோ இருந்து வந்துள்ளன, இன்னுமிருந்தும் வருகின்றன? சமயத் துறையில் சற்று நுழைந்து பார்ப்போமனால் அதில் நிகழ்ந்துள்ள தீச்செயல்களை என்னென்று கூறுவது? சமயம் என்பது மக்கள் உண்மை யறிவு பெற உதவுவது; வாழ்க்கையை வள முறச் செய்வது; இறைவனைக் காணச் செய்வது; பேரின்பமடையச் செய்வது. இத்தகைய தன்மைகள் அமைந்து விளங்க வேண்டிய சமயமும் உலகில் பற்பல கலாம் விளைத்துள்ளது என்றால் இதை என்னென்போம்? இவையனைத்திற்கும் காரண மென்னை? மக்கள் அறிவு எது, அறிவின்மை எது, என்று ஆராயாமல் வாழ முற்படுவதே யாகும். மெய்ப் பொருள் காண்பதே அறிவு என்று ஒரு சிறிதும் கருதாமல் செயலாற்றினால் தீமை விளையாமல் நன்மை யெங்ஙனம் விளையும்?

ஆகையால் மக்கள் இறைவனின் தனிப்பெருங்கொடையாய்ப் பெற்றுள்ள அறிவை நன் முறையில் பயன் படுத்தி வாழவேண்டுமென்று விளங்குகிற தல்லவா? எப்பொருள் யார் யார் வாய்க் கேட்பினும் அவற்றுள் மெய்ப்பொருள் எது என்று காண்பதோடு அமையாமல் அம் மெய்ப் பொருளை வாழ்க்கையில் கடைப்பிடித்தல் இன்றியமையாததாய் அமைகின்றது. அறிவென்பது ஒரு

கருவி, இல்லையேல் ஒரு வாள். வாள் நன்மை செய்யவும், தீமை செய்யவும் உதவும். நன்மை பயக்கும் வினையே அறிவென்னும் நந்தா விளக்குப்பெற்றுள்ள மக்கள் செய்ய வேண்டியது. இத்தகைய அறிவு பெற்ற மக்கள், நீரும் பாலும் கலந்து வைத்தால் பாலை மட்டும் பருகி வாழும் இயல்புடைய அன்னத்தின் தன்மையை வாழ்க்கையில் மேற்கொள்ளா விட்டால் மக்களாய்ப் பிறந்து பயனென்னை? அறிவுள்ளவர்கள் என்பதால் சிறப்பென்னை? அறிவைப் பயன் படுத்தி, உண்மையை உணர்ந்து வாழாதவர்கள் மக்களல்லர்; மாக்களே யாவர். அவ்வாறாயின் அறிவுடையோர் யாவர்? எப்பொருளாயினும் மெய்ப்பொருள் காண்பதோடு,

> "குணம் நாடி குற்றமும் நாடி அவற்றுள்
> மிகை நாடி மிக்க கொளல்"

என்னும் தன்மையுடையவரே அறிவுடையோராவர்.

எனவே, உடலைப் பற்றிய சுயநலமாகிய 'நான்' என்பதையும், பொருளைப் பற்றிய சுயநலமாகிய 'எனது' என்பதையும், வாழ்க்கையில் வேர் கொள்ளாமல் களைந்தெரிந்து, மெய்ப்பொருள் காண்பதாகிய அறிவை உணர்ந்து வாழ முற்படுவதே அறிவுடைய மக்கள் கடமையாகும். இதனால் உலகமும் உய்யும்; மக்களும் உயர்வர்; எங்கும் அமைதி நிலவும்.

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ஊரீஸ் அன்னை

D. S. விக்டர் மோசஸ்

அன்புக் கயிற்றால் அணைத்துக் கட்டி
ஆண்டுக ளிரண்டாய் அறிவொளி யூட்டி
இருண்ட வாழ்வின் கலங்கரை விளக்கென,
ஈடெடுப் பில்லா எழிலார் செல்வமாம்
உலக முவக்கும் கல்வி யுதவிய
ஊரீஸ் என்னும் உயர்பெய ரன்னாய்!
எம்மதத் தவர்க்கும் எந்நாட் டவர்க்கும்
ஏற்றத் தாழ்வினை எண்ணிப் பாரா(து)
ஐம்மொழி களையும் அன்பாய் அளிப்பாய்,
ஒழுக்கமே உருவாய்த் திகழும் உனைவிட்(டு)
ஓடுவே மெனினும் உன்புகழ் மறவா(து)
ஔவை சொற்படி அமைதலெங் கடனே.

[ஐம்மொழி—தமிழ், தெலுங்கு, சமஸ்கிருதம், உருது, ஆங்கிலம்.]

எங்கள் தமிழ் 'ஐயா'

பெ. வெ. தாது

குன்றென உயர்ந்த தோள்கள், நிமிர்ந்த நன்னடை, நேர்கொண்ட பார்வை, நிலத்தில் ஒருவர்க்கும் அஞ்சாதநெறி, திண்மையான தமிழறிவு, செம்மையான உடல் வனப்பு, கள்ளமில்லா வெள்ளை உள்ளம்! இவர்தான் காண்போரை ஈர்க்கும் தனிக்கவர்ச்சி கொண்ட எங்கள் தமிழ் 'ஐயா'. இவர் அறிவின் இருப்பிடம்! அமைதியின் பிறப்பிடம்! ஆர்வத்தின் விளை நிலம்!

பண்டைத் தமிழகத்தில் அரசனாகவும், பெரும்புலவனாகவும் வீற்றிருந்த பாண்டியன் நெடுஞ்செழியன்தான் மாற்றுருக்கொண்டு இவ்வுலகில் தோன்றினானோ! 'ஐயா' அவர்களின் உருவமும், தமிழுள்ளமும் இங்ஙனம் நம்மை ஐயுறச் செய்கின்றன.

தொல்லுலகில் தனிச்சிறப்பு பலவாப் பெற்று, துளங்கிடு சீர் இளமைதனை என்றும் உற்று எத்திசையும் புகழ் மணக்கும் தமிழணங்கே போன்று, முதுமையிலும் இளைஞராக, தளரா உள்ளமும், உறுதியான உடற் கட்டுமுடைய இந்த உயர்ந்தஉருவம் தான் பல்லாயிரம் இளைஞர்களைப் பயிற்றுவித்தஆசான்! நாட்டின் ஈட்டி முனைகளாம் எண்ணற்ற இளைஞர்களை, எதிர்கால மன்னர்களை உருவாக்கிய உத்தமன்! இப்பைந்தமிழ்த் தேர்ப்பாகனிடம் பயின்றோர் பலராவர்! காடு கமழும் இக்கற்பூரச் சொற்கோ, நாட்டிற்கு நல்கிய செந்தமிழ்த் தேனீக்கள் ஏராளம்!

இள உள்ளங்களின் ஆசு நீக்கி மாசுபோக்கும் ஆசானாக மட்டுமல்ல, ஊரீஸ் கல்லூரி என்னும் தங்கக்கோப்பையிலே தெவிட்டாத தமிழ்ச்சுவை என்னும் நறுந்தேனூற்றி, இளவிதயங்களைத் தித்திக்கச்செய்யும் 'தமிழ் தாதா' வாக விளங்குகின்றார் இவர். பொதுப்பணியாற்றும் பொறுப்புடையோராகவும் இருந்திருக்கின்றார் இவர்.

அன்றொரு நாள் மறைமலை அடிகளாரின் சிறந்த தமிழ் நூல் ஒன்றை பள்ளியில் பாடப்புத்தகமாகவைக்கக்கூடாதென்று ஒருசிலர் எதிர்த்தனர். அவசியமதனைப் பாடப்புத்தகமாகவாக்கவேண்டுமென்று பெருமுயற்சிகொண்டு, தமிழாசிரியர் மாநாடுகள் பல கூட்டி, கிளர்ச்சி செய்து, அதிலே முழு வெற்றியுங் கண்டுள்ளார். இவர் தலைமை தாங்கிய மாநாடுகள் பல! சொற்பொழிவாற்றிய தமிழ்க் கூட்டங்கள் ஏராளம் !

தில்லை தந்த இந்நல்லோராக்கிய தமிழ் நூல்களும் சில உண்டு. அவை 'காந்தி' 'நேரு' 'மணிமேகலைச்சிறப்பு, தமிழ் இலக்கணம் முதலியனவாம். எம் வேண்டுகோளுக்கிணங்க, 'தமிழகம்' என்னும் சிறந்த நூல் ஒன்றையும் இறுதியாகத் தர இருக்கின்றார்.

தமிழகத்தில் நம் தமிழ் ஐயா 'இராசாப்பிள்ளை' அவர்களை அறியாத அறிஞரோ, கவிஞரோ இல்லையெனலாம். தமிழணங்கிற்கு இவர் சூடிய 'தமிழ்ப்பணி' என்னும் மலரின் மணம் தமிழகமெங்கணும் கமழ்கின்றது. கமழும் நறுமணத்திலே களிப்பெய்துகின்றனர் தமிழரனைவரும். அன்னைத் தமிழகமும் தன் சீரிய மைந்தர்களுள் ஒருவனின் உயரிய தமிழ்த் தொண்டை உன்னி, உன்னி இறுமாப்பெய்துகின்றாள்.

கல்லூரியின்கண், கல்லூரித் தலைவர் முதல் எல்லா ஆசிரியர்களாலும், மாணவர்களாலும், 'ஐயா' என்று அகங்குளிர அழைக்கப்படும் தம் இனிமைத் தன்மையால் எல்லா உள்ளங்களையும் கொள்ளைகொண்ட அன்பின் உருவாம் நம் தமிழ் ஐயா அவர்கள் எல்லாம் வல்ல இறைவன் அருளால் நீடூழி வாழ்வாராக.

10 DEC 1956

ஊரீஸ் கல்லூரித் தமிழ்ப்பேராசிரியர்

திரு. சி. எஸ். ராஜாப்பிள்ளை (1923-1954)

திரு. C. S. இராசாப்பிள்ளை

(வாழ்க்கை வரலாற்றுச் சுருக்கம்)

சோழவள நாட்டின் திலகமெனத் திகழும் சிதம்பரத்தில் வேளாளர் குல விளக்காக வாழ்ந்தவர் திரு. சாமிநாதப் பிள்ளை என்னும் பெரியோராவர். அவர்தம் மூன்றும் மைந்தராக அறுபத்தேழு ஆண்டுகட்கு முன்னர், விய ஆண்டு, மாசித்திங்கள், வெள்ளிக்கிழமை மாலையில் திரு. இராசாப்பிள்ளையவர்கள் பிறந்தார்.

இளமையில் தாய் தந்தையரிடம் கற்கவேண்டுவனவற்றைக் குறைவறக் கற்றுப்பின்னர், ஆறுமுகநாவலர் பரம்பரையைச் சார்ந்த திருஞான சம்பந்தம் பிள்ளை அவர்களிடமும், சிதம்பரம் வெ. தில்லை நாயக முதலியார் அவர்களிடமும், ப. அ. முத்துத்தாண்டவராயப் பிள்ளை அவர்களிடமும், தமிழ் இலக்கிய இலக்கணங்களையும், சைவ சித்தாந்த சாஸ்திரங்களையும் ஐயந்திரிபறக் கற்று நிறைமொழி மாந்தராக விளங்கினர்.

இவர் முதன் முதலில் சிதம்பரம் லுத்தரன் மிஷன் பாதிரியார் H. பைத்தான் அவர்கட்குத் தமிழ் கற்பிக்கும் தொழிலில் ஈடுபட்டார். பின்னர் அப்பாதிரியாரின் உதவியினால் சீகாழி லுத்தரன் மிஷன் மத்திய உயர்நிலைப்பள்ளியில் தலைமைத் தமிழாசிரியர் பதவியை 1909-ம் ஆண்டில் ஏற்று ஆறு ஆண்டுகள் அருந்தமிழ்ப் பணிபுரிந்து வந்தார். 1915-ம் ஆண்டு முதல் அவ்வூரிலிருந்த S. M. இந்து உயர்நிலைப்பள்ளியில் ஆறு ஆண்டுகள் தலைமைத் தமிழாசிரியர் பதவியேற்றிருந்தார்.

வடார்க்காடு மாவட்டத்தின் தலைநகரான வேலூர், திரு. இராசாப்பிள்ளை அவர்களின் தமிழ்த்தொண்டை விரும்பி அவரைத் தன்பால் ஈர்த்தது. எனவே திரு. பிள்ளையவர்கள் 1921-ம் ஆண்டில் வேலூருக்கு வந்து வெங்கடேஸ்வரர் உயர்நிலைப்பள்ளியில் தமிழாசிரியராயமர்ந்து இரண்டாண்டுகள் அங்கு வேலை பார்த்து வந்தார். பின்னர் ஊரீஸ் உயர்நிலைப்பள்ளியிலும் கல்லூரியிலுமாகத் தமிழாசிரியர் பதவியேற்று இன்றுவரை தமிழ்ப்பணிபுரிந்து வருகின்றார். 1942-ம் ஆண்டு முதல் உயர்நிலைப்பள்ளியின் தொடர்பு நீங்கிக் கல்லூரியில் மட்டுமே வேலை பார்த்து வருகின்றார்.

ஆசிரியத்தொழிலில் இவரது கல்வி கற்பிக்குந் திறமை சிறப்பு வாய்ந்தது. மாணவர்கள் மனத்தில் பசுமரத்தாணியெனப் பதியும் வண்ணம் கதைகள் வாயிலாகப் பொருளை விளக்கிப்போதிக்கும் திறமை மிக்கார் இவர் ஆவர். இவரிடம் பயின்ற மாணவர்கள் பலர் தமிழ்

Ta. —2

நாடெங்கணும் பரவியுள்ளார்கள். இவர் எவ்வூர்க்குச் செல்லினும் அவ்வூரில் ஒரு பழைய மாணவர் இருந்து இவரை வரவேற்றுபசரித்து வேண்டுவன செய்து மகிழ்வார்.

திரு. இராசாப்பிள்ளையவர்கள் பல தமிழ் உரைநடை நூல்களை ஆக்கித் தமிழகத்திற்குதவியுள்ளார். கண்ணகி, மணிமேகலை, சீவகன், காந்தி, நேரு, இளைஞர் இலக்கணம் முதலியன அவற்றுட் சிலவாம். இவர் எழுதியுள்ள மணிமேகலை என்னும் நூல் 1932-ம் ஆண்டு பள்ளியிறுதி வகுப்பிற்குத் (S.S.L.C) துணைப் பாடநூலாக அரசியலாரால் அமைக்கப்பெற்றிருந்தது.

சென்னைப் பல்கலைக் கழகமும், அண்ணாமலைப் பல்கலைக் கழகமும், திரு. பிள்ளையவர்களை இண்டர், பீ.ஏ. வகுப்புகட்குத் தமிழ்த்தேர்வாளராக நியமித்துப் பெருமைப்படுத்தின. அப்பதவியில் இவர் ஒன்பது ஆண்டுகள் சேவை செய்துள்ளார். ஆறு ஆண்டுகள் தலைமைத் தேர்வாளராகவும், ஓராண்டு தேர்வுக்குழுவின் தலைவராகவும் இருந்து பணியாற்றியுள்ளார்.

வேலூரிலிருக்கும் கிறித்தவ சமயக் கல்லூரியில் (Christian Mission Theological Seminary) பயிலும் மாணவர்கட்குத் தமிழ் பயிற்றும் தொழிலேற்றும் சில காலம் தொண்டு செய்துள்ளார். டாக்டர் J. H. பீட் (Dr. J. H. Piet) துரையவர்கட்குச் சைவ சித்தாந்த நூற்பாடம் கற்பித்தவரும் இவரே யாவர்.

மேற்கூறியவாறு கிட்டத்தட்ட அரை நூற்றாண்டு காலம் ஆசிரியராயமர்ந்து தமிழ் நாட்டில் தமிழ்ப்பணி புரிந்துவரும் திரு. இராசாப்பிள்ளையவர்கள் ஆண்டில் முதுமை யெய்தினும் உள்ளத்தில் இளமை பெற்றுள்ளார். இவ்வாண்டு இக்கல்லூரியிலிருந்து விலகி இவர் ஓய்வு பெறினும், அடுத்த ஜூன் மாதத்தில் காட்பாடியில் தொடங்கவிருக்கும் மகளிர் கல்லூரி இவரை மகிழ்ந்து வரவேற்கின்றது.

ஐயா அவர்கள் இன்னும் பல்லாண்டுகள் தமிழ்ப்பணி புரியும் வகையில் எல்லாம் வல்ல இறைவன் இவர்க்கு நோயற்ற வாழ்வையும் நீண்ட ஆயுளையும் தந்தருளுவானாக.

சே. யோகசுந்தரம்.

—o—

பணமே! உலகமே!

வே. ஐ. பார்வதி

காலை ஒன்பதரை மணியிருக்கும். பகலவனின் வெளிச்சம் வீதியின் அகலத்தைப் பாதிதூரம் எட்டிப் பிடித்து விட்டிருந்தது. கல்லூரிக்குப் போக வேண்டிய நேரமாகி விட்டபடியால் அடுக்கி வைத்திருந்த புத்தகங்களை எடுத்துக் கொண்டு நான் வீதியில் நடக்கலானேன். இரண்டு மூன்று வீதிகளைக்கடந்தாகி விட்டது. கடந்த அளவு தூரத்தை இன்னும் கடக்க வேண்டியிருந்தது.

வழியில் எனக்கு முன் ஒருவர் சென்று கொண்டிருந்தார். உயர்ந்த நிலையிலிருப்பவர் போலத் தோன்றியது. அவர் தமது வயதைக் குறைத்துக் காட்டப் பெரும்பாடு பட்டிருந்தார். எவ்வளவுதான் அவர் தம்மை அழகு படுத்திக் கொண்டிருந்தாலும் அவருடைய வழுக்கை மண்டை அவர் வயதைப் பிரதிபலித்து விட்டது. சரிகைக் கரை போட்ட வேஷ்டி, மடிப்புக் கலையாத அங்க வஸ்திரம், வெள்ளைப்பட்டு அங்கி, தங்க உறை போட்ட மூக்குக்கண்ணாடி, இன்ன பிற அலங்காரங்களுடன் செருக்காக வீதியில் அண்ணாந்து நடந்து கொண்டிருந்தார் அவர்.

வீதியோரமாக நடந்து கொண்டிருந்த நான் 'தொப்' என்ற சப்தம் கேட்டு நின்று விட்டேன். அந்த அலங்கார புருஷர் தரையை முத்தமிட்டுக் கொண்டிருந்தார். மக்களால் செய்ய முடியாத செயலை ஒரு சிறு வாழைப் பழத் தோல் செய்து விட்டது. வணங்கா முடி மன்னனை வணங்கும்படி செய்து விட்டது.

நாலைந்து பேர் நாலா பக்கங்களிலிருந்தும் ஓடி வந்தனர். அவரைத் தூக்கி உட்கார வைத்தனர். சிலர் தம் மேல் துணியால் அவர்க்கு வெண்சாமரம் வீசினர். ஒருவர் அவருக்குக் காபி கொணர ஓடினார்; ஒருவர் அவர்க்கு வண்டி கொண்டுவர ஓடினார். மற்றொருவர் டாக்டரை அழைத்துவர ஓடினார். என்ன உபசரிப்பு!

இந்த நிகழ்ச்சியைச் சற்றுத் தொலைவிலிருந்து பார்த்துக் கொண்டிருந்த நான் பலப் பல எண்ணலானேன். இந்த இடத்தில் ஓர் ஏழை, ரிக்ஷா இழுக்கும் ஏழை என வைத்துக் கொள்வோம், விழுந்திருந்தானானால் இத்தனை பேரால் அவனுக்கு இவ்வளவு உபசாரம் நடக்குமா? அவனுக்குக் காபி கொண்டுவர ஆளில்லாமற் போனால் போகிறது; குழாய்த் தண்ணீர் கொண்டு வரவாவது ஆட்களிருப்பார்களா? அட உலகமே! பணமே!

> 'அருளில்லார்க் கவ்வுலக மில்லை பொருளில்லார்க்
> கிவ்வுலக மில்லாகி யாங்கு'

என்று வள்ளுவர் கூறிய பொன் மொழி எவ்வளவு உண்மையானது!

பணம்! பணம்! பணமில்லாதவர் பிணம்! பணம் பத்தெட்டு வகை செய்யும்! பெருமை தரும் பணத்தைச் சிறுமை தரும் வழிகளில் சேர்க்காமல் நல்வழியில் ஈட்டி நாமும் துய்த்துப் பிறரையும் வாழவைப்போமாக.

உலகம் உருப்படுமா ?

மு. வில்வநாதன்

இன்றுள்ள நிலை நம்மை உலகம் உருப்படுமா என்று எண்ணச் செய்கிறது. இன்று உலகத்தில் நடப்பது என்ன? மேற்குத்திசை நாடுகள் விஞ்ஞான அறிவைக் கொண்டு ஒரு நொடியில் ஆயிரக்கணக்கான மக்களை மாய்க்கும் அணுக்குண்டு, ஜலவாயுக்குண்டு ஆகிய கொடிய பொருள்களை உண்டாக்குவதில் தீவிரமாக முனைந்திருக்கின்றன. அணுக்குண்டால், அந்தோ, எவ்வளவு பாமர மக்கள் உயிரை இழக்கின்றனர்! இவ்வளவுக்கும் காரணம் பேராசை அல்லவா? உலகத்தை உய்விக்க வந்த ரக்ஷகர் இயேசு பெருமான் போதித்த அன்பு மதம் யாது கூறுகின்றது? 'அன்றன்றுள்ள ஆகாரத்தை எங்களுக்கு இன்று தாரும்' (Give us this day our daily bread) என்ற வாக்கியத்தை நோக்குவோம். எவ்வளவு அருமையாக இருக்கிறது? இதைவிட உயர்ந்த உண்மை வேறு உண்டா? நாளையைக் குறித்து நீ யோசித்தால் அங்கே பேராசை ஏற்படுகிறது. நாளைக்காக நீ கவலைப்பட வேண்டியதென்ன? நாளைக்கு வேண்டியதைக் கடவுள் கொடுத்தே தீருவார் என்று போதிக்கிறது. இவ்வன்பு மதத்தைப் பின்பற்றும் மேல் நாடுகள் போர் விரும்புவது நியாயமா? நீதியா? "ஆசையே துன்பத்திற்குக் காரணம். ஆசையை ஒழித்தால் துன்பம் அகலும்" என்ற புத்தரின் திருவாக்கை எல்லா நாடுகளும் உணர்ந்து பேராசையையும், போராசையையும் அறவே ஒழிக்க வேண்டும்.

வறுமைப் பிணி இன்று உலகத்தில் தலை விரித்தாடுகிறது. கோடிக்கணக்கான மக்கள் வறுமையினால் வாடுகின்றனர். இன்று உலகில் நாம் காண்பது என்ன? எங்கும் பசி, பிணி, வறுமை, வற்கடம். உண்ண உணவில்லை; உடுக்க உடையில்லை; இருக்க இடமில்லை. தாய்க்குச் சோறில்லை; குழந்தைக்குப் பாலில்லை; தந்தைக்கு வாழ வழியில்லை. உலகில் ஒருவன் வாழ எழுடுக்கு மாளிகை; மற்றொருவனுக்குச் சாலையின் ஓரம் திறந்த வெளி. ஒருவன் பட்டுடை உடுத்திப் பவனி வருகிறான்; மற்றொருவன் குளிரைப் போக்கச் சிறு துணி இல்லாமல் அவதி படுகிறான். ஒருவன் அறுசுவை உணவை உண்டு எச்சில் இலையை வெளியே எறிகிறான்; அந்த இலையில் உள்ளதை உண்ண நான்கு பேர் தெருவில் சண்டையிடுகின்றனர். ஏழை—பணக்காரன், முதலாளி—தொழிலாளி, ஆண்டான்—அடிமை, உயர்ந்தவன்—தாழ்ந்தவன், இப்படிப்பட்ட ஏற்றத் தாழ்வுகள். வளைந்த முதுகு, சிறுத்த வயிறு, பஞ்சடைந்த கண்கள், எலும்புக் கூடான உடல், இப்படிப்பட்ட உருவங்கள் ஒரு புறம். யானை போன்ற உடல், பானை போன்ற வயிறு, பூனை போன்ற கண்கள், நரியைப் போன்ற உள்ளம், இப்படிப்பட்ட உருவங்கள் மறுபுறம். நான்கு நாட்களாக உணவு கிடைக்கவில்லையே என்ற கூப்பாடு ஒரு புறம். சாப்பிட்ட சாப்பாடு ஜீரணிக்க வில்லையே என்று கவலைப் படுகின்றவர் மறுபுறம். இந்த அவல நிலையைத்தான் காண்கிறோம். என்ன பரிதாபமான நிலைமை ?

'மனிதர் உணவை மனிதர் பறிக்கும் வழக்கம் இனியுண்டோ ?' என்ற பாரதியாரின் வாக்கை இக்கால உலகம் மெய்ப்பித்துக் காட்டுகிறது. 'தனி யொருவனுக்கு உணவில்லை யெனில் ஜகத்தினை அழித்திடுவோம்' என்று கூறினார் பாரதியார். அதைவிட ஒரு படி ஏறி விட்டார் உலகப் பொது மறை கண்ட வள்ளுவனார். அவர் தமது குறளில்,

" இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து
கெடுக உலகியற்றி யான் "

என்று கூறுகிறார். உலகத்தைப் படைத்தவன் உலகில் சிலர் இரந்தும் உயிர் வாழுமாறு ஏற்படுத்தியிருந்தால், அவன் இரப்பவரைப் போல் எங்கும் அலைந்து கெடுவானாக என்பது இக்குறளின் கருத்து. இக்கருத்தை யாவரும் உள்ளங் கொண்டு ஏழை மக்களுக்கு வேண்டிய வசதிகள் அளித்து அறியாமையைப் போக்கும் கல்வியை அவர்களுக்கும் அளித்தல் வேண்டும். போருக்குச் செல விடும் அவ்வளவு பொருளையும் ஏழைகளுக்கு வறுமையைப் போக்கவும், கல்வியை அளிக்கவும் பயன்படுத்தினால் ஒருவாறு உலகம் உருப்படும்.

இன்று உலகில் யாங்கணும் சண்டைகளும், சச்சரவுகளும் நிகழ்கின்றன. இவற்றிற்கெல்லாம் காரணம் மனிதர்களாகப் பிறந்தவர்களில் உயர்ந்தவன் தாழ்ந்தவன் என்ற நிலை நிலவி வருதலேயாம். வகுப்புவெறி, மதவெறி, நிற வெறி முதலியன மக்களை மாக்களாக்குகின்றன. வேற்றுமையில் ஒற்றுமை காண்பதுதான் அறிஞரின் செயல். இவ்விருபதாம் நூற்றாண்டிலேயே மக்களின் ஒற்றுமைக்காகப் பாடுபட்டு, மதவெறிக்குத் தமது உயிரையே தியாகம் செய்த உலகப் பெரியார் காந்தியடிகள் உலக மக்களுக்கு ஓர் எடுத்துக்காட்டாவார்.

இளைஞர்களே ! வருங்கால்த் திரு உலகச் சிற்பிகளே ! உலகம் உங்களை எதிர் நோக்கிக் கொண்டிருக்கிறது. நீங்கள் யாவரும் உங்களுக்குள் இருக்கும் வேறுபாடுகளினால் உயர்வு தாழ்வுகளை உண்டாக்காமல் 'யாதும் ஊரே யாவரும் கேளிர்' 'ஒன்றே குலம், ஒருவனே தேவன்,' என்ற பரந்த நோக்கத்தை வளர்த்து உலகத்திற்குத் தொண்டு புரிய வாருங்கள். விரைந்து வாருங்கள்.

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வாரீர்! வாரீர்!!

த. பெ. ஜீவரத்தினம்

1. நெஞ்சாரப் பாட்டாளி நிலத்தின் மீது
நெடுநேரம் உழைக்கின்றான் பயனைக் காண
கொஞ்சுமெழில் கோபுரத்தைச் சமைத்து மண்மேல்
கூலிக்கு உழல்கின்றான் சிற்பிநாளும்,
அஞ்ஞானம் மக்கட்கு அகற்ற வேண்டி
ஆற்றுகின்றார் பணிகள்பல ஆசிரியர்,
பஞ்சமின்றி வாழுதற்குப் பணிகள் செய்தும்
பயனற்றுப் போவதை நாம் தடுப்போம் வாரீர்!

2. சிறியவொரு பெண்யானை படுத்துத் தூங்கும்
சீரிடத்தால் பலகளிற்றைப் புரந்த நாடு,
உறுபசியை ஓட்டுதற்காம் உணவிற்காக
உலகிலுள்ள பிறநாட்டை நாடல் ஏனோ?
கறி, கன்னற் சாறு, புகழ்க் கலிங்கம் மற்றும்
கப்பல்களிற் கடத்தி நெடுந் தொலைவில் விற்றுப்
பெறு பொருளைக் கொணர்ந்துபல செல்வஞ் சேர்த்தோர்
பீடழிந்து படுந்துன்பம் துடைப்போம் வாரீர்!

3. கல்தோன்றி மண்தோன்றாக் காலத்தே முன்
கருக்கொண்டு உருக்கொண்ட கன்னித்தாயை
வல்லோர் செய் காவியத்தால், வசையில் நூலால்,
வளம்பலபெற் றுயர்ந்தவரை முனிவன் சேயை,
சொல்லாரும் மொழிகள்பல தோற்று வித்தும்
துணைபுரிந்தும் பெருமைபெறுந் தமிழாந் தாயை
அல்லலின்றி ஆண்பெண்மன மகிழ்ந்து கற்க
ஆவனநாம் செய்திடுவோம் வாரீர்! வாரீர்!!

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நக்கீரர்

ரா. முருகேசன்

நக்கீரர் என்பவர் கடைச்சங்கப் புலவர் நாற்பத்தொன்பதின்மருள் தலைமை பெற்று விளங்கியவர். இவர் மதுரையில் உறைந்த கணக்காயரின் செல்வப் புதல்வராவார். இவர் சிறு வயது முதற்கொண்டே கல்வி கேள்விகளிற் சிறந்து விளங்கியது பற்றி, இவரை மற்றைய புலவர்கள் 'நற்கீரனார்' என்று மதிப்போடு அழைத்து வந்தனர். இவர் இன்னகுலத்தைச் சேர்ந்தவர் என்று திட்ட வட்டமாகக் கூறுவதற்கு முடியவில்லை. ஆயினும் இவர் பாடிய நூல்களைக்கொண்டு, இவரைச் சைவர் என்று ஒரு சிலர் கூறுகின்றனர். இவர் வாழ்ந்திருந்த காலம் கி. பி. இரண்டாம் நூற்றாண்டு என்று கூறப்படுகிறது.

பாண்டி நாடு பன்னீராண்டு வற்கடஞ் சென்றது. பன்னீராண்டுஞ் சென்ற பின்னர், நன் மழை பெய்ய, நாடு செழித்தது. அது காலை அரசன், 'நூல் வல்லாரைக் கொணர்க' என ஏவலர், 'வேந்தே, எழுத்து, சொல், யாப்பு இவற்றில் வல்லாரைக் கண்டோம்; பொருள் வல்லாரைக் காண்கிலேம்,' என்றனர். எனலும் வேந்தன் மனங்கவன்றான். இதனையுணர்ந்த ஆலவாய்ப்பெருமான் மனமிரங்கிப் பொருளிலக்கணத்துக்குரிய அறுபது சூத்திரங்களை மூன்று செப்பேடுகளில் எழுதிப் பீடத்தின் கீழிட்டனன். மறுநாள் கோயில் அர்ச்சகன் அவ்வேடுகளை அரசனிடம் சேர்ப்பித்தான். மன்னன் இறைவன் தண்ணளித்திறனை அறிந்து உருகி அவற்றுக்குச் சங்கப்புலவரைப் பொருள் கூறுமாறு வேண்டினன். பொருளறியாது யாவரும் மயங்க, நக்கீரனாரே அவற்றுக்கு உரைகண்டோதினார்.

இத்தகைய பெருமைவாய்ந்த நக்கீரர், வாய்மை, நடுநிலை, அஞ்சாமை முதலிய சிறந்த குணங்கள் விளங்கப்பெற்றிருந்தார். அக்காலத்தில் பாண்டியன் வங்கிய சூடாமணி என்பான் பாண்டிய நாட்டை ஆண்டுவந்தான். அவன் ஒரு மாலைப்போதில் தன் மாதேவியோடு அரண்மனையின் மேல்மாடத்தில் இனிது வீற்றிருக்கையில் அங்கு வியக்கத்தக்க நறுமணம் வீசியது. அம்மணம் தன் மனைவியின் கற்றை வார்குழலிலிருந்தே வெளிப்போந்ததாக அரசன் கண்டு, 'இம்மணம் இவள் கூந்தற்கு இயற்கையில் உளதோ? அன்றிச்செயற்கையால் உண்டானதோ,' என்று ஐயுற்று, 'என் உள்ளத்து ஐயத்தைப்போக்க வல்லார் இதனைப்பெறுக,' எனக் கூறி ஆயிரம் பொன் அடங்கிய கிழியொன்றினைச் சங்க மண்டபத்தின் முன் தூக்குவித்தான். இஃது இவ்வாறு இருக்கையில், நாடோறும் சோமசுந்தரக்கடவுளை வழிபடும் தருமி என்ற அந்தணன், அந்தப் பொற்கிழியைப் பெறும் பொருட்டு, இறைவனையணுகி, கூடல் பெருமானே, அடியேன் தந்தை தாயரையிழந்து தவிக்கும் அகதி, யான் நற்குணம் நிறைந்த நங்கை ஒருத்தியை நாடி மணம்புரிய விரும்புகின்றேன். அதற்கு வேண்டிய பொருளின்றி ஏங்குகின்றேன். ஆகவே அரசனுடைய ஐயத்தை நீக்கும் பொருட்டு, உதவி செய்யவேண்டுமென்று வேண்டினன்.

சோமசுந்தரக் கடவுளும் மனமிரங்கி, அவனுடைய துயரை நீக்கும் பொருட்டு,

“கொங்குதேர் வாழ்க்கை யஞ்சிறைத் தும்பி !
காமஞ் செப்பாது கண்டது மொழிமோ,
பயிலியது கெழீஇய நட்பின் மயிலியற்
செறியெயிற் றரிவை கூந்தலின்
நறியவு முளவோ நீயறியும் பூவே?”

என்னும் செய்யுளை இயற்றிக் கொடுத்தனர்.

தருமி அது பெற்றுப்போந்து, சங்கப்புலவர்க்குக் காட்டினன். புலவர் அரசனுக்குக் காட்டிப்பொருள் விளக்கினர். கூந்தற்கு இயற்கையில் மணமுண் டென்பதே இப்பாட்டின் கருத்தாதலின், இஃது அரசனது கருத்தை யொத்திருந்த மையின், அவன் ‘தருமி பொற்கிழி பெறுக’ என்றறைந்தான். எனலும் தருமி சென்று கிழியறுக்கும் சமயம், அங்கிருந்த நக்கீரனார் தடுத்து, அவன் கொணர்ந்த செய்யுள் பொருட் குற்றமுடையது எனக் கூறினார்.

அது கேட்ட தருமி, பெருந்துயருடன் கடவுளின் திருவடியையடைந்து, “கண்ணுதற் கடவுளே, நினது செய்யுள் குற்றமுடைத்தெனச் சின்னாள் வாழ் வுடைய நக்கீரன் செப்பிப் போந்தனன். பெரும, யாண்டும் விளங்கும் எழில் பெறும் இறைவனுகிய நீ இயற்றிய செய்யுட்குக்குறை கூறுதல் தகுமோ” என்று கூறினன்.

அந்தணன் அகல, அருட்பெருஞ்சோதி ஆண்டவன் புலவர் வேடத்துடன் சங்க மண்டபத்தையடைந்து, “எமது கவிக்குக் குற்றம் கூறியோர் யாவர்?” என, நக்கீரனார், ‘யானே’ என்றனர். ‘யாது காரணமாகக் குற்றம் கூறினீர்?” என ஆண் டவன் கேட்க, நக்கீரர், ‘கூந்தற்கு இயற்கையில் மணமில்லை; அங்ஙனமிருக்க, அதற்கு இயற்கையில் மணமுண்டு எனக்கூறிய செய்யுள்பொருட்குற்றமுடைத்து” என்றனர். அவ்வளவில், சோமசுந்தரக்கடவுள் புன்முறுவல் பூத்து, ‘கீரரே, நீர், வழிபடும் உமையாள் கூந்தற்கும் இயற்கையில் மணமில்லையோ ? என்று கடாவ, ‘இல்லை’ என்று நக்கீரர் விடையளித்தார். அது கேட்ட கடவுள் கோபமுற்றுத் தமது எரிவிழியைச் சிறிது காட்டினர். வந்தவர் கண்ணுதற் கடவுள் என்பதை யறிந்தும், அஞ்சா நெஞ்சம் உடைத்த நக்கீரர், உமது, உடம்பெல்லாம் நெருப்புக் கண்களாயினும் உமது கவி குற்றமுடைத்தே,’ என்று உறுதியாய் மொழிந்தனர். இறைவன் எல்லையில் சீற்ற மெய்தி, ‘உமையாளை இழித்துரைத்த நீ இம்மையிற் குட்ட நோயுற்றலைக!’ எனச் சபித்தனர்.

சபிக்கவும், புலவர் பெருமான், நடுக்கங்கொண்டு ஆண்டவனின் கழலடி களில் வீழ்ந்து, தமது பெரும் பிழையைப் பொறுத்தருளுமாறு வேண்ட, அருள் வடிவான அண்ணல், ‘அன்ப, கைலைகாண்; நின்நோய் நீங்கும், எனக் கூறி மறைந் தார். புலவர் கைலை செல்ல உறுதிகொண்டு சங்கப் புலவரிடமும் அரசனிடமும் பிரியா விடைபெற்று, விழி நீர்வார, மதுரையினின்றும் புறப்பட்டவர்,

'என்றினி மதுரை காண்பேம்! எப்பகல் சவுந்தரேசன்
தன்றிருவடிகள் காண்பேம்! தாயை எஞ்ஞான்று காண்பேம்!
வென்றி வேற்றரும வேந்தர் வேந்தனை யென்னாட் காண்பேம்!
ஒன்றுயிர்த் துணையாஞ் சங்கத்துறவையெப்பொழுது காண்பேம்'
—சீகாளத்திப்புராணம்.

என்று வருந்தியகன்றார்.

அகன்ற புலவர், வழியில் பற்பல தலங்களைத் தரிசித்து, இறுதியில் இமய மலைச்சாரலையடைந்து, ஆங்கோர் ஆலவிருக்ஷத்தடியில் தியானத்திலிறங்கினார். அம்மரத்தண்டைக் குளமொன்றுண்டு. அக்குளத்தில் ஆலிலை யொன்று நீரினும் நிலத்தினும் பொருந்த வீழ்ந்தது. நீரில் விழுந்த பகுதி மீனும் நிலத்தில் விழுந்த பகுதி பறவையுமாகிப் போராடின. அவ்வற்புதத்தைக் கண்ட நக்கீரனார் மனமிளகி அவற்றைப் பிரித்து விடுத்தார்.

அவ்வளவில் கொடிய பூதமொன்று அவரைத் தூக்கிச்சென்று குகையுள் அடைத்து விட்டது. குகையுள் அடைப்பட்ட புலவர், 'செவ்வேளைப்பாடாக் குறையினால் இவ்வவதி நமக்கேற்பட்டது' என்றெண்ணி நினைத்ததை நினைத்தவாறுதவும் திருமுருகாற்றுப்படை என்னும் அரிய நூலைப் பாடிமுடித்தார். உடனே அறுமுகன் தோன்றி, 'அன்ப, நீ இவண் வந்த கரரணம் யாது?' என, புலவர்,' அப்பனே கைலை காண வந்தேன்,' என்றார். குமரவேள், '-இக்குளத்தினுள் மூழ்கித்தென் கைலையைக்காண்; நின் நோய் நீங்கும்,' என்று கூறிமறைந்தனன்.

நக்கீரர் அத்தடத்தினுள்மூழ்கிப்பிறகு, பொன்முகரியாற்றினின்றும் எழுந்தார். எழுந்ததும், தாம் நல்லுடல் பெற்றிருத்தலைக் கண்டு மகிழ்ந்தார். தென் கைலாயமான சீகாளத்திப்பதியைத் தரிசித்துக் கைலாயமும் காளத்தியும் ஒன்றென்று எண்ணியவராய்க் 'கைலைபாதி காளத்தி பாதி, என்னும் திருவந்தாதி நூலைப்பாடி, நாளாறிற் கண்ணிடந்தப்பிய கண்ணப்பரை ஆட்கொண்ட கண்ணுதலான் கழலடி நிழலை யடைந்தார்.

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உள்ளுவதெல்லாம்

E. H. சரோஜினி

இரண்டு நாட்களாக நல்ல மழை பெய்து ஓய்ந்திருந்ததால் குளிர்காற்று வீசிக்கொண்டிருந்தது. ஏற்கெனவே குளிர்மிகுந்த இடம். விடிந்தபின்னும் இருள் கவ்வி நின்றது. மருத்துவக் கல்லூரியில் விடுமுறை. ஆயினும் முன்னாள் போலவே என் வகுப்பு மாணவியுடன் மருத்துவசாலைக்குச்செல்ல எண்ணி விரைவில் காலைக்கடன்களை முடித்துக்கொண்டு ஆடை அணிந்து அவளுடன் சென்றேன். அங்கிருந்த டாக்டர் தம் அலுவல்களினூடே சில நோயாளிகளை எங்களுக்குக் காண்பித்த வண்ணமிருந்தார்.

என் கண்கள் நான் முன்நாள் கண்ட சிறுவனைக் காண விழைந்தன. முடிவில் அவன் வந்து சேர்ந்தான். டாக்டரிடம் சென்று தன் தாயாரை அழைத்து வந்திருப்பதாகவும் வந்து பார்க்கும்படியும் கூறினான். "உள்ளே கொண்டு வா" என்றார் அவர். சிறுவன் வெளியே செல்லவே, என்னையறியாது அவனைப் பின் தொடர்ந்தேன். அங்கே நான் கண்ட காட்சி என் நெஞ்சைப் பிளந்தது. அச்சிறுவன் ரிக்ஷாவிலிருந்த பிணத்தின் மீது விழுந்து புரண்டு அழுதான். அவன் வாய் 'அம்மா, அம்மா' வென இடைவிடாது அரற்றியது. ரிக்ஷாக்காரன் அவனைத் தேற்றியவாறிருந்தான்.

நான் அவனை நோக்கி "இந்தப் பையன் யார்?" என வினவினேன். "யாரோ தெரியாது. சத்திரத்தில் நோயுற்றிருந்த தன் தாயாரின் அருகில் அழுதுகொண்டிருந்தான். அதனால் இங்கு ஏற்றிக்கொண்டு வந்தேன். வழியில் உயிர்போய் விட்டிருக்கின்றது," என்று கூறிவிட்டுச் சிறுவனை வண்டியில் அமர்த்தி இழுத்துக் கொண்டு சென்றான் ரிக்ஷாக்காரன்.

நான் என் அறைக்கு வந்து சேர்ந்தேன். முன் நாள் நடந்தவை என் கண் முன் தோன்றின. மருத்துவசாலை மூடும் நேரம். இதே சிறுவன் பதை பதைக்க ஓடி வந்தான். அவன் முகத்தில் ஒரே கலவரம். அவன் அணிந்திருந்த கந்தல் ஆடை வறுமையின் உச்ச நிலையை உணர்த்தியது. குளிரினால் அவன் உடல் நடுங்கியது. குரலிலும் நடுக்கம்.

அவன் டாக்டரை நோக்கி "என் தாயார் மிகவும் காயலாவாய் இருக்கிறாள் தயவு செய்து வந்து பாருங்கள்" என வேண்டினான். அவர் அவனை நோக்கி "என்னை அழைத்துக்கொண்டு போகப் பணம் கொடுக்க இயலுமா?" என வினவினார். "நாங்கள் ஏழைகள். கூலி வேலை செய்து பிழைப்பவர். நோயினால் வேலைக்குக்கூட செல்லமுடியவில்லை. நீங்கள் தயவுசெய்யவேண்டும்" என உருக்கமாக அச்சிறுவன் வேண்டினான். "இலவச மருத்துவசாலை இருக்கிறதே. அங்கே கொண்டு வருவது தானே" என்று கூறியவாறே காரில் அமர்ந்து கதவை மூடினார் டாக்டர். "அழைத்துக்கொண்டு வரும் நிலையில் இல்லையே" என்றான் சிறுவன் நாதழுதழுக்க. மறுகணம் ஊர்தி வேகமாகப் பறந்தது.

சிறுவனின் கண்கள் நீரைக் கக்கின. மெல்ல நடந்து சென்றான். நான் அவனைப் பார்த்தவாறே நின்றிருந்தேன். "என்ன, விடுதிக்குச் செல்லும் எண்ணம் இல்லையோ," என்றவாறு என் தோழி கையைப்பிடித்து இழுத்துச்சென்றாள்.

மனதிலே எண்ண அலைகள் கொந்தளித்தன. "விதி" என்ற இரண்டே எழுத்துக்களில் எத்தனை பிரச்னைகளை அடக்கிவிடுகிறோம். இரக்கமற்ற தன்மையினாலும் சமூக அமைப்பின் ஊழல்களினாலும் ஏற்படும் நிகழ்ச்சிகளும் இந்த இரண்டு எழுத்துக்களில் அடைக்கலம் புகுகின்றன. ஒரு கால் யாரேனும் உரிய நேரத்தில் உதவியிருந்தால்..........? இந்த 'ஆல்'களிலும் 'உம்'களிலும் அடங்கியது தான் வாழ்க்கையோ?

மருத்துவக் கல்லூரி வாழ்க்கையைக் குறித்து எண்ணத்துவங்கியது என் மனம். முதன் முதலாக செயல்முறை பாடத்திற்காகச் சென்றது நினைவிற்கு வந்தது. அறை நிறைய பிணங்கள். கைவெட்டப்பட்டது, காலில்லாதது, தலையற்றது. மற்றும் எத்தனையோ!

இரண்டாம் வகுப்பு மாணவர் கத்திகொண்டு கீறி தசை, நரம்பு, இரத்தக் குழாய் இவைகளை ஆராய்வதில் ஈடுபட்டிருந்தனர். இவற்றைக் காண்கையில் உண்டான உணர்ச்சியை யாதென்று விவரிப்பது? பயமா, இரக்கமா, அருவருப்பா, அல்லது யாவும் கலந்ததா?

உடலுக்கு உரியவர், இதைக்காணும் வாய்ப்பு கிட்டின் "ஏன் பிறந்தோம்" என ஏங்குவரோ? "இறந்தபின் என்ன மிஞ்சுகின்றது? உணர்வுதான் அழிந்துவிடுகின்றதே," எனக்கல்விமான்கள் தர்க்கம் செய்கின்றனரே. அவர்கள் தமக்குச் சொந்தமானவர் உடலை இந்நிலையில் காணச்சகிப்பரோ? இல்லை, ஒரு காலும் இயலாது. சாம்பலாகிய உடலையும் புதைத்த இடத்து மண்ணையும் மதிக்கும் அளவிற்கு ஓங்கி நிற்கின்றது அன்புமனம். ஆனால் இங்குள்ள உடலுக்கு உரியோர் பெரும்பாலும் ஏழைகளாயும், திக்கற்றவராயும் சத்திரத்திலும் சாலையோரத்திலும் வாழ்ந்து மருத்துவ சாலையில் உயிர்நீத்தவராயிருப்பர். இவர்கள் உடல் எங்களுக்கு அருமையானது என்று சொந்தம் பாராட்டி வாதாட இந்தப்பரந்த உலகில் ஒருவருமில்லை. இவ்வுடல்கள் மருத்துவக் கல்வி வளர்ச்சிக்கு உரமாகின்றன.

பின்னர் மருத்துவசாலையில் கல்வி பயிலுவதைக் குறித்து எண்ணலானேன். மாணவர்களின் பழக்கமற்ற கைகளின் பரிசோதனைக்கு ஆளாகுபவர் பொதுப்பகுதியில் உள்ள ஏழை மக்களே. ஏழையாயுள்ள குற்றத்திற்காக ஏற்கும் தண்டனைபோல் அவர்கள் இப்பரிசோதனையைச் சகிக்கின்றனர். குளிரில் நடுங்கியவாறு மணிக்கணக்கில் பரிசோதனைக்கு ஆளாவர். ஒன்றும் அறியா ஏழை மக்கள் தங்கள் வெறுப்பை அறிவிக்கையில் " நன்றாக வேண்டுமென்ற எண்ணமில்லையோ?" என்று இரைந்து பேசி மாணவர்கள் அடக்கிவிடுவார்கள்,

மாணவர்கள் கண்டிப்பானது வசதிமிக்க பகுதியிலுள்ள, கல்வி அறிவும் செல்வமும் படைத்தவர்களிடம் செல்வதில்லை. ஏழைகள் நான்கு பேராகச் சென்றால் கையைப்பிடித்துப்பார்க்கவும் மிக வருத்தத்துடன் அனுமதிப்பார்கள். அவர்களை வற்புறுத்த ஏழைகட்கு உரிமை கிடையாது.

இவ்வநுபவங்களை யெல்லாம் ஐந்து ஆண்டுகள் கண்டு, கல்வியில் தேர்ச்சிபெற்று வெளியேறுபவரில் எத்தனைபேர் இவற்றை நினைவிலிருத்து கின்றனர்? இளமையில் கற்பவை பசுமரத்து ஆணிபோல் பதியும் என்கின்றனரே, அது ஏட்டுக்கல்வியைப் பொறுத்தவரையில் தானே? இளம் உள்ளத்து உணர்ச்சிகள், மணலில் எளிதில் ஆழப்பதியும் அடிச்சுவடுகள் போல் வாழ்க்கைப் புயலில் சிக்குண்டதும் தோன்றிய வேகத்தில் மறைந்து விடுமோ?

எண்ணும் காலத்தில் எண்ணினாலும் செயலாற்றுங்கால் கடைபிடிப்பவர் எத்தனை பேர்? அவ்வாறாயின் எண்ணுவதே வீணோ? என் மனம் குழம்பியது. புத்தகங்களின் மீது வைத்திருந்த திருக்குறள் என் கண்ணில் படவே மன அமைதி பெறவேண்டி ஏடுகளைப் புரட்டினேன்.

"உள்ளுவதெல்லாம் உயர்வுள்ளல் மற்றது
தள்ளினும் தள்ளாமை நீர்த்து"

என்ற குறள் என் உள்ளத்தைக் கவர்ந்தது. என் இருண்ட உள்ளத்திலே ஒளி பிறந்தது.

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"அற்றைத் திங்கள் அவ்வெண்ணிலவில்"

வே. நித்தியானந்தன்

"வெண்ணிலாவும், வானும் போல..........." என்று எங்கிருந்தோ காற்றில் மிதந்து வந்த அந்தப்பாட்டு என் கண்களை, வான வெளியில் வெண்ணகை உதிர்த்து வரும் அந்த நிலாவை அண்ணாந்து பார்க்கச் செய்தது. அண்ணாந்து பார்த்தேன். கால அலைகளில் கரைந்துபோன என் மனக் கோட்டைகள், நான் கட்டிய இலட்சிய மணல் வீடுகள் எல்லாம் அலையலையாக வந்து என் உள்ளத்தைக் கழுவிச் சென்றன. இது போன்ற நிலவில் தான் சிந்து நதிக்கரையில் நின்று இந்தியாவை அலெக்ஸாண்டர் முதன் முதலில் கண்டானாம்! இதுபோன்ற ஓர் இன்ப நிலவில்தான் பாரதியாரும் தன் ஞானரதத்திற்கு அடியிட்டாராம். 'காவிய உலகில் முக்கியம் பெற்ற நிலவு நீ' என்று கூறாமல் கூறி வாழ்த்தினேன்.

"அண்ணா, இதற்கு என்ன பொருள்" என்று கேட்டுக்கொண்டு, இரவின் அமைதியைக் குலைத்தவண்ணம் மாடியை நோக்கி வந்தாள் என் தங்கை பிரேமா.

'எது' என்றேன். அவள் புறநானூற்றின் பாடல் ஒன்றைக் காட்டினாள். "அற்றைத் திங்கள் அவ்வெண்ணிலவில் " என்று ஆரம்பமாயிற்று அப்பாடல். பாரதியார் 'மனோரதத்தில்' ஏறிச் சென்றதைப்போல நான் என் எண்ணக் குதிரையைத் தட்டி விட்டேன். சென்று போன நாட்களின் இன்ப நினைவுகள் என் நெஞ்சில் நிழலாட்டம் போட்டு விட்டு மறைந்து போய்விட்டன.

இந்தப்பாடலை அவர் —எங்கள் ஆசிரியர்—நடத்தியபோது நடந்த நிகழ்ச்சிகள் என் உள்ளத்தில் ஊசலாடின. அவர் எங்களுக்கு விளக்க எடுத்துக்கொண்ட துன்பம், எடுத்துக்காட்டிய மேற்கோள்கள் இவை யெல்லாம் ஒன்றன்பின் ஒன்றாக ஓடி வந்து நின்றன. ஏனோ தெரியவில்லை; அப்பொழுது நாங்கள் அப்பாடலைப்பற்றி அதிகக் கவலைகொள்ளவில்லை. தேர்விற்குப் படிக்க வேண்டுமே என்பதற்காக இங்கொன்றும், அங்கொன்றுமாகக்குறிப்பெடுத்துக்கொண்டோம். அவ்வளவு தான். ஆனால் இன்று இந்தச் சூழ் நிலையில், ஏதோ ஒரு விளக்க முடியாத சிந்தனைச் சுழலில் சிக்கியது என் உள்ளம். உள்ளம் ஓட, அதை நான் துரத்த, இப்படி நாங்கள் ஓட்டப் பந்தயம் நடத்திக்கொண்டிருந்தோம். இப்படிப்பட்ட நிலவில்தானே பாரி மகளிர் பாடி இருக்கவேண்டும். இந்த நிலவிற்குமட்டும் பேசும் சக்தி இருந்தால்.........! என்று என் சிந்தனை ஓடியது. ஓடிய என் சிந்தனையைத்தடை போட்டாள் என் தங்கை. 'ஏன் அண்ணா, பதில் கூறவில்லையே நீங்கள்' என்றாள். "கேள்வி, நல்ல கேள்வி, என்ன பொருள் வேண்டும். அடிப்படைப்பொருளா, அல்லது மேலடியானபொருளா, எது வேண்டும், இதுவா அதுவா?" என்றேன் நாடகப் பாணியில்.

'அடிப்படைப் பொருளைத்தான் கூறுங்களேன்' என்றாள். "அடிப்படைப் பொருளை அவ்வளவு எளிதில் விளக்க முடியாது, பிரேமா. பாடியவரின் உள்ள உணர்ச்சியை உணர்ந்து கொள்ளவேண்டும். அப்பொழுதுதான் அதை விளக்க முடியும். அந்த உள்ள உணர்ச்சியை, இந்தப் பாடலைப் பாடியபோது அவர்கள் உள்ளத்தில் எழுந்திருந்த குமுறலை, அறிந்துகொண்டு வந்தபிறகு உனக்கு விளக்குவேன்," என்று கூறிவிட்டு எங்கே செல்வது என்று தெரியாமல் வெளியே நடந்தேன்.

நடந்தேன். என் கண்கள் இங்கும், அங்கும் தேடியலைந்தன. 'அந்த உள்ள உணர்ச்சியை, குமுறலை, எங்கிருந்தாவது கண்டு பிடித்து விடுவது என்று முயன்றது என் சிந்தனை. அமைதியின் அரவணைப்பில் மெல்ல மெல்லத் தன்னை ஒப்படைத்துக் கொண்டிருந்தது உலகம். நிலவு உயர்ந்தது. என் நினைப்பும் வளர்ந்தது. வீதி ஓரங்களில் வளர்ந்திருந்த மரங்களின் நிழல் பாரதி தாசனின் பாடலை எனக்கு நினைவூட்டியது. 'மயில் தோகை' போன்ற நிலவின் நிழல் அல்லவா அது? இந்த இன்பக்காட்சி என் உள்ளத்தை எங்கள் கல்லூரிபினிடத்தில் இழுத்துச் சென்றது. அங்கு வளர்ந்து நிற்கும் மரங்கள், அவைகளின் நிழல், அந்த இன்பக் காட்சியைக்காண என் கண் காட்டென உளங் கவற்ற அங்குச் சென்றேன். கண்களின் கட்டளைக் கிணங்கிக் கல்லூரியை நோக்கி நடந்தன என் கால்கள். நான் நடந்தேன். என் சிந்தனை சிக்கலை நீக்க விரைந்தது.

அந்தச்சிகப்புக் கட்டிடம் என் கண்களைக் கட்டிப் பிடித்துக் கொண்டது. சஞ்சலச்சிந்தனையின் சிக்கலை நீக்க ஒரு வழி தேடி அக்கட்டிடத்தினுள் நுழைந்தேன். வாயிலைக் கடந்தேன். 'யாரது' என்ற குரல் என் ஓட்டத்தைத் தடைப்படுத்தியது. 'நீங்கள் நினைத்தநேரத்தில் நுழையக்கூடாது, சார்' என்றான் அவன். தோட்டக்காரனோ அல்லது காவல்காரனோ, எவனோஒருவன். இருந்தாலும் என்னை உள்ளே நுழையக்கூடாது என்று கூற அவனுக்கு உரிமை இருக்கிறது. என் சிந்தனை சுழன்றது. சென்று போன நாட்களின் நிழல் சித்திரம் என் சிந்தனையில் சிதறி ஓடியது.

முன்பு நான் அந்தக்கல்லூரியில் படித்தபோது எனக்கு எவ்வளவு உரிமை. நினைத்த நேரத்தில் நினைத்தபடி வந்தேன். என்னைத் தடுப்பவர்கள் யாரும் அன்று இல்லை. அன்று நான் அந்தக் கல்லூரியின் மாணவன். 'அவன்' அன்று இல்லை. வேறு யாரோ ஒருவன் இருந்தான். அவன் எனக்குப் பழக்கப்பட்டவன். அவன் நான் நுழைவதை எப்பொழுதும் தடுத்ததில்லை. என்உள்ளத்தில்ஒவ்வொருஅறை யும் நிழல் போலத் தொடர்ந்து வந்தது. அதோ, அந்த இரண்டாம் எண்ணுள்ள அறை. அங்கு தான் எங்கள் ஆசிரியர் 'அற்றைத் திங்களுக்கு' விளக்கம் கூறினர். அந்த அறையில் எவ்வளவு குறும்புகள் செய்திருக்கிறோம். அடுத்தது ஆசிரியர்கள் தங்கும் இடம். அந்த அறையில் எவ்வளவு நேரம் ஐயாவுடனும் அண்ணாவுடனும் பேசியிருக்கிறோம். கூட்டங்கள் நடத்துவதற்கு வேண்டிய திட்டங்களும், கட்டுரைகளும் அளித்துக் கருத்துரை கேட்டிருக்கிறோம். அந்த அறையே ஒரு இன்பக் களஞ்சியம். அந்த அறையின் நினைவு என் உள்ளத்தில் ஊசலாடும்போது ஒவ்வொரு ஆசிரியரும் என் கண்ணின் முன் வரிசையாக வந்து நின்றார். தத்துவ நூல் ஆசிரியர் வந்தார். அவரை மறந்தாலும், அவர் வீணையை மறக்கமுடியாது. என்ன தான் இருந்தாலும் தமிழர்களின் பண்பட்ட ஒலிக்கருவி அல்லவா அது! அதைநல்லமுறையில்பயன்படுத்தத்தெரிந்துகொண்ட அவரைஎவ்வாறுமறக்கமுடியும்? அடுத்துவந்தார் ஆங்கிலஆசிரியர். அப்பொழுது அவர் ஒருவர்தாம் ஆங்கிலத் தைப்போதிப்பதற்கு.உலகமாபெரும் கவியாகிய ஷேக்ஸ்பியரின்'ஜூலியஸ் ஸீஸர்' நாடகத்தைத்தான் அவர் நடத்தினர். ஒவ்வொருஅங்கமும், ஒவ்வொரு வரியும் இன்பக்காவியமாக இன்னும் எனக்குக்காட்சி அளிக்கின்றன. இப்படி ஒவ்வொரு ஆசிரியரும் வந்துபோனர். அவர்கள் எல்லாம் அங்குத்தான் இருக்கிறார்கள். மலையில் இருக்கும் அழகுப்பொருள்கள் அத்தனையும்அசையாமல் இருப்பதைப் போல் தான் இருந்தார்கள். ஆனல் அந்த அழகுப்பொருள்களைக்கண்டு களிக்க வரும் கவிஞனைப்போல்தான் நான் அங்கு வந்தேன்; களித்தேன்; இன்பம் கொண்டேன். இன்று அதைப் பிரிந்துவிட்டேன். என்னையும், அந்த இன்பக் களஞ்சியத்தையும் ஏதோ ஒன்று தவிர்க்க முடியாமல் பிரித்திருப்பதை உணர்ந்தேன். உணர்ந்தவுடன் என் உள்ளத்தின் அடித்தளத்திலிருந்து கண்ணீர்த் துளிகள் சிந்தின.

இதற்கு முன் ஒரு முறை வந்திருந்தேன். அன்று கல்லூரி விழா. நுழைந்தவுடன் கல்லூரித் தலைவர் 'வா' வென்று அழைத்தார். ஒவ்வொரு ஆசிரியரும் என் உடல் நலத்தையும் மேற்படிப்பைப்பற்றியும் கேட்டார்கள். விருந்தினரை வரவேற்கும் வீட்டுக்காரர்களைப் போல அன்று நடந்து கொண்டார்கள். இந்தக் கல்லூரியைவிட்டுச்சென்று ஓர் ஆண்டு தான் ஆகியிருக்கும். அதற்குள் எவ்வளவு மாறுதல்! எனக்கிருந்த ஓர் உரிமையை நான் இழந்து விட்டதைப்போல ஏக்கம் என்னுள்ளத்தில் தேங்கி நின்றது.

நான் இக்கல்லூரி மாணவனுக இருந்தபோது கல்லூரியின் ஐம்பதாவது ஆண்டு விழா நடந்தது. அன்று எனக்கு எவ்வளவு மகிழ்ச்சி! என் சொந்த வீட்டில் ஏதாவது மங்கல விழா நடந்தால் ஏற்படுகின்ற மகிழ்ச்சி அன்று ஏற்பட்டது. மகிழ்ச்சியில் மூழ்கினேன். அதற்குப் பிறகு மற்றொரு கல்லூரி விழா. நான் கடைசி வகுப்பில் படிக்கும்போது நடந்தது. அது எங்களால்தான் நல்ல முறையில் நடத்தப்பட்டது என்றகர்வம். அதன் காரணமாகத்தலைநிமிர்ந்து வந்தவர்களை வரவேற்றோம்.

கல்லூரி விழாக்கள் நினைவுக்கு வந்தன. அப்போது அவ் விழாக்களுடன் நெருங்கிய தொடர்பு கொண்ட அந்தப் பேர் அறை நினைவிற்கு வந்தது. அந்த

அறையில்தான் எல்லா விழாக்களும் நடைபெறும். அந்த மேடையின் மேல் பேச்சுப் போட்டியில் பங்கு கொள்ளவும், பரிசுகளைப் பெறவும் எத்தனை முறை ஏறியிருக்கிறேன். அவை எல்லாம் ஏதோ இன்பக் கனவாக அல்லவா போய் விட்டன. சங்கப்புலவர் ஒருவர் தாம் 'திடும்'மென நீரில் குதித்து நீந்தின இளமையை நினைத்துப் பாடினாராம். அவருக்கு ஏற்பட்ட அந்த உணர்ச்சிதான் என் உள்ளத்திலும் எழுந்தது.

'சார், நீங்க இப்படி வந்ததைப் பார்த்தால் கல்லூரித் தலைவர் என்னைத் திட்டுவார்!......'' என்றான். 'சரியப்பா' என்று கூறிவிட்டு வெளியே வந்தேன். திரும்பிப் பார்த்தேன். நிலா ஒளி அந்தச் செந்நிறக் கட்டிடத்தின் மேல்பட்டுத் தெரித்தது. என் உள்ளத்தில் விளக்க முடியாத ஒரு வேதனை. ஏதோ எனக்கும் அந்தக் கல்லூரிக்கும் இடையே உள்ள இடைவெளி அதிகமாகிக்கொண்டே செல்வதைப் போல ஓர் உணர்ச்சி. இப்படிப்பட்ட சூழ் நிலையில் நான் வெளியே வந்து விட்டேன். என் நினைவுச்சுழலின் அடித்தளத்தில் மிதந்து கொண்டிருந்த அந்தப் புறப்பாட்டு குமுறிக்கொண்டு வாய் வழியாக வெளியே வந்தது

" அற்றைத்திங்கள் அவ்வெண் ணிலவின்
எந்தையு முடையேமெங் குன்றும் பிறர்கொளார்
இற்றைத் திங்க ளிவ்வெண் ணிலவின்
வென்றெறி முரசின் வேந்தரெம்
குன்றுங் கொண்டார் யாமெந்தையு மிலமே.'' (புறநானூறு)

இது போன்ற ஏக்கத்தின் அடிப்படையில்தானே பாரி மகளிர் இப் பாடலைப்பாடி இருக்கவேண்டும்? நிலவில் மேன் மாடத்தில் தந்தையோடு பேசிக் கொண்டிருந்த பேச்சு, தேரில் ஏறி இயற்கை அன்னையின் மடியில் தவழ்ந்த நிகழ்ச்சி, கபிலரின் கவிதை நயத்தினால் எழுந்த எழுச்சி, இவையெல்லாம் அவர்கள் சிந்தனையில் சிலம்பாடி இருக்கும். அந்தச் சிலம்பு விளையாட்டின் ஒலிதான் இப்பாடலாக உருவாகி இருக்கவேண்டும். தங்கள் தந்தையோடு தாங்கள் சுற்றித் திரிந்த நிகழ்ச்சிகளின் நினைவு அலைகள் நெஞ்சில் புரண்டு வரக் கண்ணீர்த் துளிகளோடு அவர்கள் இந்தக் கவிதையை உருவாக்கி இருக்கவேண்டும். ஒவ்வொரு மரமும், ஒவ்வொரு கொடியும், ஒவ்வொரு குன்றும், ஒவ்வொரு கதையை யல்லவா அவர்களுக்குக் கூறியிருக்கும். கதை கேட்டதால் ஏற்பட்ட ஏக்கத்தின் பிரதி பலிப்பல்லவா இந்தப் பாடல்!

அவர்கள் குன்றைக் கண்டு பாடினார்கள்—பாட முடிந்தது! நான் கல்லூரியைக் கண்டேன். ஏக்கம் என் உள்ளத்தில் எழும்பத்தான் செய்தது. ஆனால் பாடவில்லை—பாடமுடியவில்லை! அவர்கள் குன்றைப் பிறர் கொண்டனர். எங்கள் கல்லூரி அடுத்து வந்தவர்களின் உரிமைப்பொருள் ஆகிவிட்டது. அந்தக் குன்றின் ஒவ்வொரு காட்சியும் சென்றுபோன இன்ப நிகழ்ச்சிகளை நினைவிற்குக்கொண்டு வந்து துன்பத்தைக் கிளப்பிவிட்டது. எனக்கோ ஒவ்வொரு அறையும், ஒவ்வொரு திருப்பமும், ஒவ்வொரு முடுக்கும் மூலையும் நான் என் நண்பர்களோடு அங்குக் கழித்த இரண்டு ஆண்டின் இன்ப நினைப்பைக் கொண்டு வந்தது. அவர்கள் பாடினார்கள்; நான் பாடவில்லை. அவர்களுக்குப்புலமை இருந்தது. எனக்கு அது இல்லை. ஆனால் எங்கள் உள்ளங்களில் எழுந்த ஏக்கத்தின் அடிப்படை ஒன்றுதான். அவர்களுக்குக் குன்று, எனக்குக் கல்லூரி, அவ்வளவுதான் வேற்றுமை.

நான் வீடு திரும்பினேன். அந்தப் பாட்டின் அடிப்படை இப்போது எனக்கு நன்றாக விளங்கி விட்டது. ஆனால் அதை எப்படிக் கூறுவது? அது தான் விளங்கவில்லை. வீட்டினுள் நுழைந்தேன். மணி பன்னிரண்டு அடித்தது. அடுத்த நாள், கடந்த இரவு என் உள்ளத்தில் எழுந்த குமுறல்களை யெல்லாம் உருவாக்கி என் தங்கையிடம் கொடுத்தேன்.

அவள் படித்தாள். 'அண்ணா, பாரி மகளிர் உள்ளக் கிளர்ச்சிக்கு ஏதாவது பொருள் உண்டு. உங்களுடையதற்குப் பொருளே இல்லை. உங்களுக்குப் பழந்தமிழ்ப் பாட்டு ஒன்று நினைவிலிருக்கிறதா? தன் மகள் காதலனோடு சென்று விட்டாள் என்று அவளைக் கண்டுபிடிக்க வந்த செவிலித் தாய்க்கு வழிப்போக்கன் கூறுவது போல அஃது அமைந்திருக்கிறதல்லவா? அதை நினைத்துப் பாருங்கள். அலையிடைப் பிறந்த மணியும், காட்டிடை வளர்ந்த சந்தனமும், அலையிடைப் பிறந்த முத்தும், பிறந்த இடத்திலேயே இருந்தால் மதிப்பு கிடையாது. அவை, அவை இருக்கவேண்டிய இடத்தில் இருந்தால் தான் மதிப்பு. மன்னனின் மார்பிலிருக்கும் சந்தனத்துக்கும், முத்துக்கும், மணிக்கும் மதிப்பதிகம். அவைகள் மதிப்பைப் பெறுவதோடு மற்றவர்களுக்குக் குளிர்ச்சியையும் அழகையும் அளிக்கின்றன. அப்போதுதான் அவற்றை உருவாக்கிய காட்டுக்கும், கடலுக்கும், மலைக்கும் கூட மதிப்பு. உங்கள் கல்லூரி காடு, கடல், மலை இவை போன்றது. நீங்களோ மணி, முத்து, சந்தனம் போன்றவர்கள். உங்களை உருவாக்குவதோடு அதன் வேலை முடிந்து விடுகிறது. நீங்கள் தான் உங்களுக்கு மதிப்பைத் தேடிக் கொண்டு அதற்கும் மதிப்பை அளிக்கவேண்டும்,' என்றாள்.

நான் பதில் கூறவில்லை. என்ன பதில் கூறுவது?

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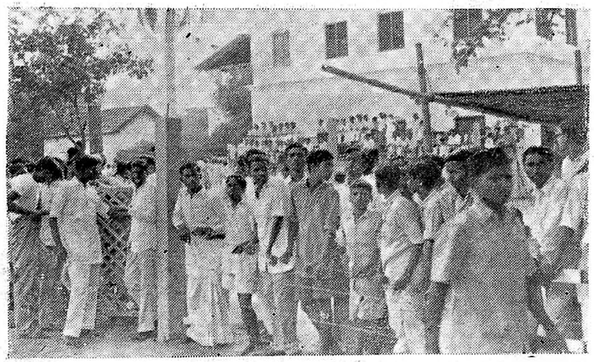
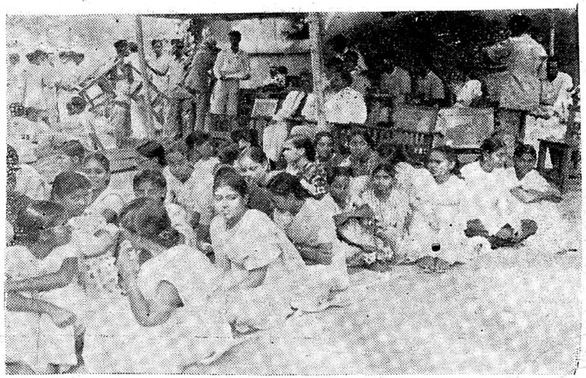
யார் குற்றவாளி?

இ. வடிவேல்

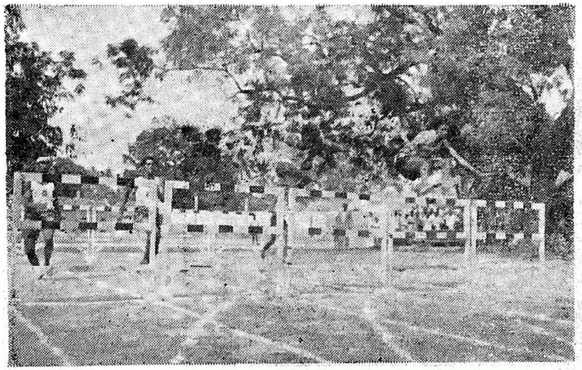
"அய்யோ அம்மா" என்ற குரல் கேட்டு நானும் என் நண்பனும் அறையை விட்டு வெளியில் வந்து பார்த்தோம். என் தங்கை, தேன் சுவை, தன் தலையிலிருந்து செந்நீர் ஒழுகலோடு அழுதுகொண்டு வீட்டுக்கு வந்தாள். அவள் எதிரில் ஒருவன் ஈருருளியோடு (Bicycle) நின்று கொண்டிருந்தான். அதைக் கண்டவுடன் செய்தி புரிந்து விட்டது எனக்கு. ஆத்திரம் தாங்காமல் அவன் மீது பாய விரைந்தேன். ஆனால் என் நண்பன் என்னைத் தடுத்து அடிபட்டுத் துடிக்கும் தேன்சுவைக்கு மருந்து போடும்படிச் சொன்னான். என்னால் அவன் சொற்களுக்குச் செவிசாய்க்க முடியவில்லை. "என்ன இப்படித் துடிக்கிறாயே. எனக்குமட்டும் இல்லையா அந்த வருத்தம்? அவனை நான் கேட்கிறேன். நீ போய் காயத்துக்கு 'டின்சர்' போடப்பா" என்றான் நண்பன். மனம்மாறி என் தங்கையை அழைத்துக்கொண்டுபோய் பஞ்சால் குருதியைத் துடைத்து மருந்திட்டேன். அப்போது என் நண்பனும் அங்கு வந்தான்.



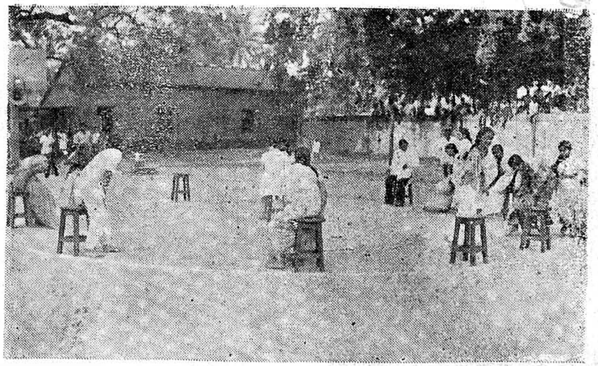
Students interestingly watching the Sports.



Women students at the Sports.



110 meters high hurdles.



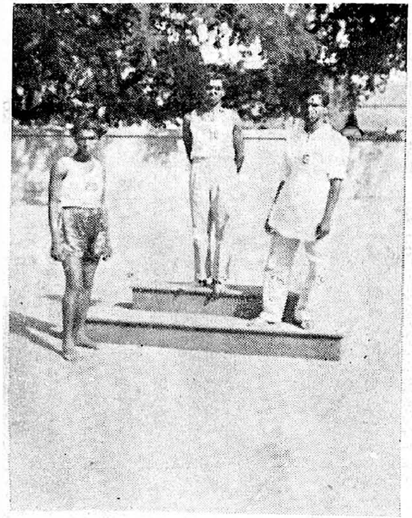
Musical chair—Women students.

MADRAS
10 DEC 195

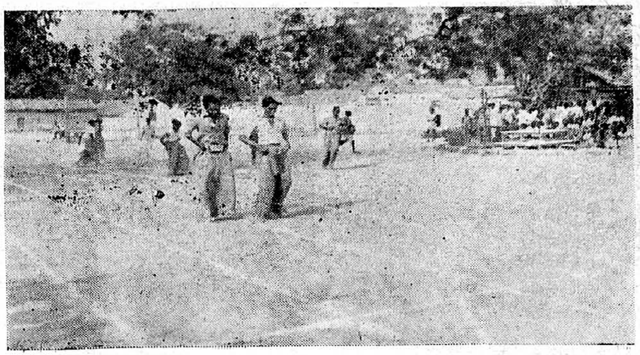
Joe Valentine clearing Polevault.

100 meters dash—Women students.

CONNEMARA
MADRAS
11 DEC 1955



Seniors 400 meters dash,



Peons' Sack Race.

" அவனை விட்டு விட்டாயா ? செயவேல் " என்று கேட்டேன். அவன் அமைதியோடு, " அடிக்க வேண்டுமானால், உன் தங்கையைத்தான் அடிக்கவேண்டும்" என்றான். "உன்னுடைய நீதியைக் கொஞ்சம் அடக்கிக்கொள் " என்று ஆத்திரத்தோடு வெளியே வந்தேன். ஆனால் அந்த ஆள் என் கண்களுக்குக் கிடைக்கவில்லை. இருதயக் கொதிப்போடு திரும்பினேன். நண்பன் சிரித்துக் கொண்டே " ஆத்திரம் அறிவை மயக்கும். மனிதத் தன்மையிலிருந்து மிருகத் தன்மையில் கொண்டுபோய்த் தள்ளிவிடும். உணர்ச்சி வயப்பட்டு உளராதே. தமிழன் உணர்ச்சியில் ஈடுபட்டே அழிகிறான். அறிவும் உணர்ச்சியும் சமமாக இருக்கவேண்டும் என்ற அறிஞர் அறிவுரையை மறந்துவிடக்கூடாது" என்றான்.

அவன் சொற்கள் என்னைச் சிந்திக்கச்செய்தன. எது செய்வதென்றும் தெரியாதவனாய் அவனைப்பார்த்தேன். என் முகக்குறிப்பை உணர்ந்த அவன் " சுமார் ஆறுமாதங்களுக்கு முன்..."என்று ஆரம்பித்தான். " நிறுத்து, அவன் சைக்கிளை ஏற்றியதைப்பற்றி விசாரித்தாயா ? என்றேன்.

அவன் சிரித்தான். "விசாரித்தேன், அவன் குற்றமற்றவன் என்பதை உணர்ந்தே அவனைப் போகவிட்டேன்," என்றான். " நியாயம் தெரிந்தவன்போல் பேசுகிறாயே. இருவரையும் கேட்டாலல்லவா உண்மை கண்டிருக்கமுடியும்," என்றேன். " நீ சொல்வதும் உண்மைதான். ஆனால் என் வாழ்க்கையில் ஏற்பட்ட இரண்டு நிகழ்ச்சிகளை உன்னிப்பார்த்தே இந்த முடிவுக்கு வந்தேன்," என்றான். " என்ன நிகழ்ச்சி ? எப்படி ஏற்பட்டது" ? என்று கேட்டேன்.

" சொல்லுகிறேன் கேள் " என்று ஆரம்பித்தான். " ஒரு நாள் மாலை ஆறுமணிக்குச்சிறுவர் பூங்காவின் பக்கமாகச்சென்று திரும்பும்போது, 'அபேரா' படக்காட்சிக் கொட்டகைக்குமுன் வந்துகொண்டிருந்தேன். என்முன் ஓர் இள மங்கை, வெள்ளைப் புடவை யுடுத்து கலைமகள்போல் சென்றுகொண்டிருந்தாள். அந்த அம்மையின் கையில் ஒரு கருநிறக்குடை இருந்தது.

"திடீரென்று எதிரில் சைக்கிளில் ஒருவன் அந்த அம்மைமீது மோதுபவன் போல் வந்தான். திறமையாக அந்த அம்மா விலகிக்கொண்டு அவன் மீது படும் என்ற எண்ணத்தோடு காரி உமிழ்ந்தாள். ஆனால் எச்சில் என்னைப் பதம் பார்க்க விருந்தது. நான் அந்தக் கணையிலிருந்து தப்பித்துக்கொண்டேன். ஆனால் அந்த அம்மா ' மன்னித்துக்கொள்ளுங்கள் ' என்றாள். " குற்றமில்லை, நீங்கள் போகலாம் அம்மா," என்று சொல்லிவிட்டு வந்து விட்டேன். சைக்கிளில் சென்ற மிருகத்தை விட்டுவிடு. நீயே தீர்மானி. கலக்கத்தோடு கண்ணியமிழந்த அவன் மீது வெறுப்புக்காட்டிய அந்த அம்மையா ? கலக்கமின்றி வழியே வந்த நானா ? யார் குற்றவாளி ?"

" இருவரும் குற்றவாளிகள் அல்ல. சைக்கிளில் மோதத் துணிந்த அவனே குற்றவாளி," என்றேன். " அவன் கிடக்கிறான் மனித மிருகம். அவ்வம்மை துப்பியது என்மீது விழுந்திருந்தாலும் ஆண்கள் பெண்களுக்குச் செய்யும் தீங்கிற்குத்தக்க தண்டனை என்றே எண்ணியிருப்பேன் " என்றான். " யார் குற்றத்துக்கு, யாரைத் தண்டிப்பது ?" என்றேன்.

“ஆண் வர்க்கத்தில் ஒருவன் செய்த குற்றத்துக்கு ஓர் ஆண். அதுகிடக் கட்டும். நாம் நம்முடைய பேச்சுக்கு வருவோம். இதேபோல் தான் உன் தங்கை வீட்டிலிருந்து தெருவுக்குத் திடீர் என்று ஓடும்போது சைக்கிள் மோதிவிட்டது. இங்குச் சூழ்நிலை தூண்டுகோலாய் இருந்தது. அங்கு அந்தச் சைக்கிள் தடியன் வெறிச்செயல் தூண்டுகோலாய் இருந்தது” என்றான்.

“சரி, செயவேல், மற்றொரு நிகழ்ச்சி யென்ன”? என்று கேட்டேன்.

“அதுவும் ஒரு வேடிக்கையான சம்பவம். ஒரு நாள் நான் பள்ளியிலி ருந்து வேகமாகச் சைக்கிளில் வந்து கொண்டேயிருந்தேன். மாலை ஐந்து மணி யிருக்கும். ஒரு சிறுவன் குருதி கொட்டும் காலைப் பிடித்தவண்ணம் அழுது கொண்டிருந்தான். பக்கத்திலே ஒரு நுகத்தடி உருண்டுகொண்டிருந்தது. நுகத்தடியைத் தவறிப்போட்டுக்கொண்டு காலை நசுக்கிக்கொண்டிருக்கிறான் என்று உணர்ந்து என் கைக்குட்டையைக் கிழித்துச் செந்நீரைத் துடைத்துக் கொண்டிருந்தேன். அப்போது ஓர் இரட்டை மாட்டு வண்டியை ஓட்டிச்சென்ற ஒருவன், அங்கு நிறுத்தப்பட்டிருந்த ஈருருளி, அடிபட்டிருக்கும் சிறுவன், கட்டு கட்டும் நான் ஆகிய மூவரையும் பார்த்துவிட்டு, என்னைப் பார்த்து “நீ சைகிள் கற்றுக்கொண்டதன் விளைவா இது ?” என்று கேட்டான்.

சுமக்க முடியாமல் கால்மீது நுகத்தடியைப் போட்டுக்கொண்டு துன்பப் படும் அந்தச் சிறுவனா ? குருதியைக் கண்டு மனமிரங்கி துணைசெய்யச்சென்ற நானா ? நிறுத்தப்பட்டிருக்கும் சைக்கிளோடு கட்டுக்கட்டும் என்னைக்கண்டு, “இவன் அச்சிறுவன் மீது சைக்கிள் ஏற்றியிருக்கிறான்,” என்று முடிவுகட்டிய வண்டிக்காரனா ? யார் குற்றவாளி ? என்று வினவினான்.

நான் உங்களைக் கேட்கிறேன். யார் குற்றவாளி ?

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கோட்டை வெளி

K. C. சம்பகம்.

சென்னைக் கடற்கரையின் சிறப்பைப்பற்றி அறிஞர் ஒருவர் அரிய கட்டுரை யொன்றெழுதியிருந்தார். அக்கட்டுரையைப் படித்த பின்னர் வேலூருக்குச் சிறப்பைத்தரும் கோட்டை வெளியைப்பற்றி ஒரு சிறிய கட்டுரை ஏன் எழுதுதல் கூடாது என்று எனக்கு ஓர் எண்ணம் எழுந்தது.

‘பழம் நழுவிப் பாலில் விழுந்தது; அதுவும் நழுவி வாயில் விழுந்தது’ எனத் தமிழ் நாட்டில் ஒரு பழமொழி வழங்குகிறது. ‘கல்லூரி இதழிற்குக் கட்டுரை யொன்று வரைக’ என அன்றுஆசிரியர் ஆணையிட்டதும், அன்று மாலை நான் கோட்டை வெளிக்குச் சென்றதும் இப்பழமொழிக்கு விளக்கம் தந்தன.

மாலை மூன்று மணி முதல் ஐந்து மணி வரை கல்லூரியில் அறிவியல்துறை ஆய்வுக்களத்தில் நின்றவண்ணம் வேலை செய்துகொண்டிருந்த எனக்கு மிகச் சோர்வாக இருந்தது. என் களைப்பைப் போக்கிக்கொள்வான் வேண்டி கோட்டை வெளிப்பக்கமாகச் சென்றேன். அகழிக் கரையில் அமர்ந்தேன்.

ஆழ்ந்து அகன்ற அகழியில் நீர் நிரம்பியிருந்தது. தாமரையும் அல்லியும் நீரின் மேற்புறத்தைத் தம் சிறிய, பெரிய, பசிய இலைகளாலும், பல நிற மொட்டுக்கள் மலர்களாலும் அணி செய்தன. அகழியின் மறு கரையிலிருந்த கோட்டை மதிற் சுவரின் அழகையும் அமைப்பையும் நோக்கி வியந்தேன். சிமெண்டோ, சுண்ணும்போ இல்லாமல் பருத்த கற்களை ஒன்றன்மீதொன்ருக அழகுபடப் பொருத்தி அமைத்திருக்கும் கற்சிற்பிகளின் திறமையை வியந்தேன். "பழங்கால மன்னர்கள் தங்களைப் பகைவரிடமிருந்து காப்பாற்றிக் கொள்வதற்காகவன்ருே இந்த அகழி, கோட்டை முதலியன அமைத்தனர். அறிவியற்கலை வளர்ந்து அணுக்குண்டு ஆக்கம் பெற்ற இந்த நாளில் இந்தக் கோட்டை தற்பாதுகாப்பாகுமா? மக்கள் ஒருவரையொருவர் நேசிக்கும் நிலையேற்பட்டால் பகை ஏது? பாதுகாப்பு எதற்கு? இறைவன் வழி நிற்க மக்கள் அறிந்துகொள்ளவில்லையே. பல நிறப் பூக்களைப் பார்த்து மகிழவும் எழிலார் புட்களின் இன்னிசை கேட்டு இன்புறவும் மனிதன் அறிந்து கொள்ளவில்லையே!........"

'ஹலோ, எந்தக் கோட்டையை முற்றுகையிட இந்தச்சிந்தனை', என்று கூறியவண்ணம் என்னுடன் பயிலும் தோழி என் முதுகைத் தட்டி என் மனக்கோட்டையை இடித்துத்தள்ளினுள். அவள் விருப்பத்திற்கிணங்கி நான் அவளுடன் கோட்டையைச் சுற்றிவரப் புறப்பட்டேன்.

சிறுவர் பூங்காவில் பன்னிரண்டு வயதிற்குட்பட்ட சிறுவர்கள் ஓடியாடி விளையாடுவதைக் கண்டோம். சருக்குப் பலகையில் வழுக்கி விழும் சிறுவர் சிலர்; ஊஞ்சலாடும் குழந்தைகள் சிலர்; மரக் குதிரைமீதேறி விளையாடும் சிறுவர் சிலர்; ஒளியாட்டம் ஆடும் பிள்ளைகள் சிலர்; ஒரே இரைச்சல்! கவலையற்ற மகிழ்ச்சி! நாங்களும் சிறு பிள்ளைகளாகவிருந்து அவர்கள் மகிழ்ச்சியில் பங்குகொள்ள முடியவில்லையே என எண்ணிக்கொண்டே நடந்தோம்.

'ஓ ஐயாமாரே, ஊசி வாங்கிலேயோ ஊஸ்ஸி, நரிக்கொம்பு, பவளமணி, நாலுபேரை நல்லதாக்கும் கஸ்தூரி, கோரோசனம்' என்ற பல்லவிப் பாட்டை ஒரு குருவிக்காரி தன் சிறுவர்களுக்குக் கற்றுக்கொடுத்துக் கொண்டிருந்தாள். அவள் குடும்பத்தின் வாழ்க்கை அந்த ஆலமரத்தின் கீழமைந்திருந்த சிறு குடிசையிலேயே. மற்ற மக்களைப் போல மாடி வீடுகளில் இவர்களும் வாழவும் மற்ற மக்களைப்போலக் கல்வி யறிவு, நாகரிகம் பெறவும் இன்னும் எத்தனை காலம் ஆகுமோ என எண்ணியபடியே நடந்தோம்.

எங்களுக்குப் பின்னுல் ஒரு மோட்டார் வண்டி வரும் சப்தம் கேட்டு ஒதுங்கிேனும். வானூர்தியினும் கடிதுசென்றது அந்தமோட்டார்கார். 'வள், வள்' என்ற ஒலியைக்கேட்டு முன்னுலே பார்த்தோம். இரத்த வெள்ளத்தில் புரண்டு உயிர்துடித்துக்கொண்டிருந்தது ஒரு நாய். சற்று முன்னர் அது உலகில் வாழ்ந்திருந்தது. இப்போது அதற்கு இவ்வுலகிலிருந்து பிரிந்து செல்லும் நேரம் வந்து

விட்டது. அதன் மீதேறிச்சென்ற மோட்டார் கவலையின்றி மின் வேகத்தில் மறைந்தது. "நெருநலுளனொருவன் இன்றில்லை யென்னும் பெருமையுடைத்திவ் வுலகு' என்ற வள்ளுவரின் குறளை என் தோழி எனக்கு விளக்கிக் கூறினாள்."

"சமூகத்தின் உருவம் இன்னவகையாகத்தான் இருக்கவேண்டும் என்று காந்தியடிகள் வகுத்தார். அஹிம்சைக்கான காரணங்களை நிடைமுறைக்குக் கொண்டு வருவதற்கு இடையூறான காரணங்களை அறவே நீக்கினாலொழிய அஹிம்சையை ஸ்தாபிக்கமுடியாது......" என்று ஒருவர் நகர மண்டபத்தில் சொற்பொழிவாற்றிக் கொண்டிருந்ததை ஒலிபெருக்கி வாயிலாகக் கேட்டோம். மேலே நடந்து சென்றோம்.

மைதானத்தில் ஏராளமான கூட்டம். ஒலிபெருக்கி பேரொலி செய்து கொண்டிருந்தது. 'நாம் தமிழ் நாட்டின் எதிர்காலத்தை, தமிழ் இனத்தின் எதிர் காலத்தைச் செப்பனிடக்கிளம்பியிருக்கிறோம். நம் அணி வகுப்பின் முரசொலி கேட்டுதான் நம்மினத்தைத் தேய்த்து வந்த மாற்றார் கூட்டம் நடுநடுங்குகிறது. இளைஞர்களே, எதிர்காலச் செம்மல்களே! எழுங்கள்! வீறு கொண்டு எழுங்கள்! என ஓர் பிரசங்கியார் காரசாரமாகப் பேசுவதையும் மக்கள் தங்கள் கைதட்டலின் வாயிலாக அவருக்குற்சாக மூட்டுதலையும் பார்த்தோம். இந்த மைதானத்தில் எத் தனையோ கட்சிக் கூட்டங்கள்! எத்தனையோ வகைப் பிரசங்கிகள்! யார் என்ன செய்தாலும், வைதாலும் புகழ்ந்தாலும், விருப்பு வெறுப்பற்ற அறவாழி அந் தணனைப்போல அமைதியாகவிருந்த அந்தக் கோட்டை வெளியை உற்றுநோக்கி னோம். ஆழ்ந்து அகன்ற அகழி சூழ்ந்த கோட்டை மதிற் சுவரைப் பார்த்தோம். தொலைவில் அழகு பெறக் காட்சியளிக்கும் மலைக்கோட்டையையும் மலையையும் பார்த்தோம். 'வேலை மலை காடு வயல் வெண்மணல் நின் கோயில்' எனத் திரு. வி. க. பாடிய பாட்டு நினைவிற்கு வந்தது. மெதுவாகப்பாடி மகிழ்ந்தோம்.

நகராட்சி மண்டபத்தின் எதிரில் அமைக்கப்பட்டிருந்த ஒலி பெருக்கியைச் சுற்றி மக்கள் பலர் உட்கார்ந்திருந்தனர். இன்னிசையும், அறிஞர்கள் சொற் பொழிவும், உரையாடலும், நாட் செய்தியும் மாறி மாறி மக்களுக்குணர்த்தப்பட்டு வந்தன. வானத்தே முழுமதி, தாரகைகள் தன்னைச் சூழ்ந்து வரப்பவனி வந்தான். நாங்கள் எங்கள் வீடு நோக்கிச் சென்றோம்.

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தமிழ்க் கழகம், ஊரீஸ் கல்லூரி, வேலூர்.

ஆண்டு அறிக்கை

1953-54ம் ஆண்டு தமிழ்க் கழகத் தேர்தல் கூட்டம் 5-11-54ம் நாள், கழகத் தலைவர் திரு. சி. எஸ். ராஜாப்பிள்ளை, துணைத் தலைவர் திரு. செ. யோகசுந்தரம் M.A., L.T., அவர்கள் முன்னிலையில் நடைபெற்றது. திரு. பெ. வெ. தாது கழகச் செயலாளராகவும் திரு. அரிகிருட்டிணன் துணைச் செயலாளராகவும் மாணவர்களால் தேர்ந்தெடுக்கப்பட்டனர்.

11-11-53-ம் நாள் மாலை தமிழ்க் கழகத் துவக்க விழாக்கூட்டம் கல்லூரி அளவை நூல் விரிவுரையாளர் திரு. ஜெகராஜ், M.A., அவர்கள் தலைமையில் நடைபெற்றது. கழகத்தைக் கல்லூரித் தலைவர் திரு. எஸ். ஏசுரத்தினம் B.A., B.SC., அவர்கள் துவக்கி வைத்தார்கள். அவ்வமயம் மாணவர்கள் "இன்றைய தமிழகம்" என்னும் பொருள் பற்றிப் பேசினார்கள். மாணவர்கள் பலர் பேச்சில் பங்கு கொண்டனர். பின்னர், கழகச் செயலாளரால் கீழ்வரும் இரண்டு தீர்மானங்கள் கொண்டுவரப்பட்டு அனைவராலும் ஏகமனதாக ஏற்றுக்கொள்ளப்பட்டு நிறைவேறின. 1 தமிழ்ப் பெரியார் திரு. வி. க.வின் மறைவுக்கு அனுதாபம் தெரிவித்து அன்னாரின் படத்தைக் கல்லூரியில் திறப்பதென்றும், டாக்டர் மு. வரதராசன் அவர்களை அழைத்து அவரிடம் திரு. வி. க. நினைவு மண்டபநிதிக்கு ரூபா இருநூறு அளிப்பதென்றும் முடிவு செய்யப்பட்டது. 2. கல்லூரித் தலைமைத் தமிழாசிரியர் இவ்வாண்டுடன் பிரிந்து செல்வதால் அவருடைய படத்தைத் திறந்து அவருக்குப் பொன்னாடை போர்த்தி வழியனுப்புதல் செய்வதென்றும் தீர்மானிக்கப்பட்டது. இறுதியில் கழகச் செயலாளர் நன்றி நவிலக்கூட்டம் இனிது முடிந்தது.

14-11-53-ம் நாள் தமிழ்க் கழகத்தின் சார்பில் கோவை பி. எஸ். ஜி. கலைக் கல்லூரியில் நடைபெறவிருக்கும் சொற்போர் போட்டிக்கு முன்முகப் போட்டியாகச் சொற்போர் ஒன்று நடைபெற்றது. பொருள் "புதிய கல்வித் திட்டம்" என்பதாகும். போட்டியில் வாணியம்பாடி இஸ்லாமியக் கல்லூரியின் சார்பில் இரு மாணவர்களும் ஊரீஸ் கல்லூரியின் சார்பில் இரு மாணவர்களும் கலந்துகொண்டனர். போட்டியில் ஊரீஸ் கல்லூரி தேர்ந்தெடுக்கப்பட்டது. கூட்டத்திற்கு, திரு. ஜெகராஜ், M.A. தலைமை தாங்கினார். துணைச்செயலாளர் நன்றி கூறினார்.

சென்னைப் பல்கலைக் கழகத்தினர் சேலத்தில் நடத்திய முன்முகச் சொற்போர் போட்டியில் ஊரீஸ் கல்லூரியின் சார்பில் இருமாணவர்கள் (சக்திவேல், R. S. சபியுல்லா) கலந்து கொண்டனர்.

கோவை பி. எஸ். ஜி. கலைக் கல்லூரியினர் கோவையில் நடத்திய இறுதிச் சொற்போர் போட்டியில் மாணவர்கள் பெ. வெ. தாது, விஸ்வநாதன் ஆகிய இருவரும் கலந்து கொண்டனர்.

ஐ. நா. மன்ற விழா தமிழ்க்கட்டுரைப் போட்டியில் மாணவர்கள் பலர் பங்கு கொண்டனர். கட்டுரைப்பொருள் "மாணவரும் சமூகத்தொண்டும்" என்பதாகும்.

29-1-54-ம் நாள் வெள்ளி மாலை "வள்ளுவர் விழா" நடைபெற்றது. விழாவிற்குக் கல்லூரித் தலைவர் திரு. S. ஏசுரத்தினம் B.A., B.SC., தலைமை தாங்கினார். சென்னை பச்சையப்பன் கல்லூரி, தமிழ்த்துறைத் தலைவர் உயர் திரு. டாக்டர் மு. வரதராசன், M.A., M.O.L., PH.D. அவர்கள் "வள்ளுவரின் வழி நின்ற திரு. வி. க. என்னும் பொருள் பற்றி விரிவுரை நிகழ்த்தினார்கள். விழாத் துவக்கத்தில் கழகச் செயலாளர் அனைவரையும் வரவேற்றுப் பேசினார். தலைவர் முன்னுரைக்குப் பின் கழகத் தலைவர் திரு. சி. எஸ். ராஜாப்பிள்ளை அவர்கள் திரு. வி. க. அவர்களின் படத்தைத் திறந்து வைத்தார். டாக்டர் மு. வ. அவர்கள் நீண்ட உணர்ச்சி மிக்கதோர் சொற்பொழிவு நிகழ்த்தினார்கள். பின்னர் கழகச் செயலாளர் ரூபா இருநூறு கொண்டதோர் பணமுடிப்பைத் திரு. வி. க. அவர்களின் நினைவு மண்டப நிதிக்காக டாக்டர் மு. வ. அவர்களிடம் வழங்கினார். தலைவர் பின்னுரைக்குப் பின்னர், செயலாளர் நன்றி நவில கூட்டம் இனிது முடிந்தது.

இவ்வாண்டு மாணவர் மன்றத் தேர்வில் மாணவர்கள் அறுபத்து மூன்று பேர் கலந்து கொண்டு தேர்வு எழுதினார்கள்.

இவ்வாறு தமிழ்க்கழகம் இவ்வாண்டில் தன்னால் இயன்ற அளவு முயன்று மாணவர்களின் முன்னேற்றம் கருதி உழைத்து வந்துள்ளது.

பெ. வே. தாது

கழகச் செயலாளர்.

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AN OPTIMIST!

BY T S Sarada

భాషాప్రయుక్త రాష్ట్రాలు

బెలగల యేసురత్నం.

ఒక జాతి మనస్తత్వాన్ని దృక్పథాన్ని రూపొందించడంలో భాషకు గల శక్తి అపారం. ప్రజానీకమునకు ప్రాంతీయ భాషాభిమానము మెండు. ఆదిలో రాష్ట్రీయాభిమానము, తరువాత దేశాభిమానము, ఆ తరువాత విశ్వాభిమానము కలిగియుండాలి. దేశాభిమానమునకు దేశీయ భాష యెట్లో అట్లే రాష్ట్రీయాభిమానమునకు రాష్ట్రీయ భాష ప్రధానము. ఉట్టికెక్కనమ్మ స్వర్గాని కెక్కునా? యన్నట్లు ఆదిలో ప్రాంతీయాభిమానము లేని పౌరుడు దేశాభిమాన మెట్లు కలిగియుండును. రాష్ట్రాల యభివృద్ధే దేశాభివృద్ధి.

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పలు ప్రధాన భాషలతో నిండియున్న భారతావని భాషాప్రయుక్త రాష్ట్రాలు లేక ఎట్లు బాగుపడగలదు? ఎన్నటికి బాగుపడదు. దేశము పలు విధములైన భాషలతో నిండియున్నట్లే రాష్ట్రాలు కొన్ని ప్రధాన భాషలతో నిండియున్నవి. కొన్ని ప్రధాన భాషలతో నిండియున్న రాష్ట్రమున్నదనుకొందము. ఆ రాష్ట్రముయొక్క పరిపాలన ఎట్లు జరుగవలసి యుండును? ఆ యా భాషా ప్రాంత్యాలనుండి పరిపాలకులను కేటాయించవలసినదిగా నుండును. పరిపాలకులు వివిధ భాషాప్రాంతాల వారవుటచే వారిలో వారికి భేదాభిప్రాయములు తప్పక కలుగుచుండును. అట్టి తతి పరిపాలన సక్రమముగా ఎట్లు జరుగును. పరిపాలకులలో సహనము, ఐక్యత లేనప్పుడు ప్రజలలో ఎలా వుండగలదు? రాష్ట్ర పరిపాలనకై భాష మాట్లాడు వారిగా పరిపాలకులను కేటాయించునప్పుడు ఒక వర్గమువారు మరియొక వర్గమున కన్న యధిక సంఖ్యాకులుగా నుందురు. నా భాష మాట్లాడు ప్రాంత్యముగదా యని యభిమానము లేని మానవు డెవడును వుండడు. అధిక వర్గమునకు జెందిన పరిపాలకులు తమ ప్రాంత్యములను వృద్ధి చేయుదురే కాని, యితర ప్రాంత్యములను చూడరు. వెనుకబడిన ప్రాంత్యాలెట్లు బాగుపడగలవు? ప్రజలకు పరిపాలన ఎంతవరకు రుచికరముగా నుండును. వెనుకబడిన ప్రాంత్యాలు అలాగే క్షీణించుచుండును. అట్టి రాష్ట్రాలను భాషా ధారక సూత్ర ప్రకారము రాష్ట్ర పునర్విభజన చేయకపోయిన దేశ మెలాబాగుపడగలదు? భాషా ప్రయుక్తరాష్ట్రము ఒకటున్న దనుకొందము. పరిపాలకు లందరు ఒకే భాష మాట్లాడువారుగా నుందురు. వారెక్కడున్నను తమ రాష్ట్ర భాష మాట్లాడువారే. కాన రాష్ట్రీయాభిమానము గలిగి రాష్ట్రాభివృద్ధికి పాటుపడుదురు. ప్రజలకు తమ పరిపాలకులపై యభిమాన ముండును. మన రాష్ట్రము గదయని ప్రజలు, పరిపాలకులు కలిసి కృషి చేయుదురు. భాషాధారక సూత్ర ప్రకారము రాష్ట్రాలను పునర్విభజన చేసిననాడే దేశము బాగుపడగలదు

భాషారాష్ట్ర వాంఛ అనాగరికమైనదనీ, భాషారాష్ట్రాలను కోరేవారు దేశక్షేమానికి భంగము కలిగిస్తున్నారని చెప్పువారే యిప్పుడు అర్థం చేసుకొని వాని నాశీర్వదించుచున్నారు. భాషారాష్ట్రాలు, భాషారాష్ట్రాలు అని అంటున్నాము. అందులో ఏదో మంచి యుండక మానదు. ప్రజల సంస్కృతి అభ్యుదయం పొందాలంటే వివిధ భాషలు అభివృద్ధి పొందితీరాలి. ఆనాడే భారతమాత భాగ్యమాత కాగలదు.

భారత దేశంలోని వివిధ భాషల భిన్నత్వాన్ని, ఆ భిన్నత్వంలోని సొగసును గుర్తించి తీరాలి. అన్ని భాషలు వృద్ధి పొంది తీరాలి. వీనితో దేశభాష వృద్ధిపొందితీరాల్సినదే. అయితే భాషలలోని భిన్నత్వాన్ని మనం గుర్తించి తీరాలి. ఈ భిన్నత్వములో విలీనమైయున్న ఏకత్వాన్ని మనం అర్థం చేసుకోనాలి. ఆనాడే భారత దేశము తన కళను యితర దేశములకు చూపగలదు. మనము భాషారాష్ట్రాలు, భాషారాష్ట్రాలు అని అంటున్నప్పుడు ఒక ప్రధానాంశమైన భాషనే పట్టుకొని కూర్చొనకూడదు. ఇతర విషయములను అనగా ఆర్థిక, సాంఘీక విషయములను భాషతోకూడ సమన్వయము చేసి వాటి నన్నిటిని చేర్చి ఆలోచించి తద్వారా మంచి చెడ్డలు విచారించాలి. మన మనస్సులను, బుద్ధులను, భావాలను, భాషలను పరిమితం చేసికొని దేశాన్ని నాశం చేయరాదు. మనలో మనం మద్రాసు, ఆంధ్ర, ఒరిస్సా, బీహార్ రాష్ట్రాల వారిగా ఏమి మాట్లాడినను, మనం భారతమాత పుత్రులమనియు, భారతీయ వీరులమనియు విస్మరించరాదు. భారతదేశమునకు భంగము కలిగించే పనులేవియు చేయరాదు. మన మే భాష మాట్లాడినను మన మందరము భారతీయులమే. ఆ భావమే మనలందర్నీ ఏకంగా బంధించి తీరాలి. ఆ భారతీయైక్యభావాన్ని మనం వృద్ధిచేసుకోనాలి. ఏదైనా యితర దేశముల కేగిన నేను ఫలానా రాష్ట్రం వాడనని గాక భారతీయుల మనే సగర్వముగా చెప్పుకుంటాము. భారతీయు డన్నంతమాత్రాన మనకు విలువలేని గౌరవము కలుగుచున్నది.

ఆరేండ్లగా స్వాతంత్ర్యము ననుభవించు చున్నాము. ఎన్నో ప్రమాదముల నెదుర్కొన్నాం. దేశాన్ని చక్కబెట్టుకొనుచున్నాం. ఇంకా మనం ఆరేండ్ల పసివారమే. అయితే అన్ని తెలిసిన అరువదేండ్ల వృద్ధులవలే దేశాభివృద్ధికి అనేక మార్గముల నవలంబించుచున్నాము. అన్ని మార్గములతో కూడ భాషలను వృద్ధికి తెచ్చుటకు పాటుపడవలయును. భాషాధారసూత్రప్రకారము రాష్ట్రాల పునర్విభజన జరిగి తీరాలి. అందుచేతనే ప్రభుత్వమువారు రాష్ట్రాల పునర్విభజనకై ఉన్నతాధికారులు గల సంఘమును నియమించ బోవుచున్నారు. ఈ సంఘమువారు దేశాభిమానముగల వారుగా నుండి ప్రజల మొరాలకించాలి. ఈ సంఘమునకు రాష్ట్రాలు చేయూతనొసగి అన్ని విషయములలో తోడ్పడి తీరాలి. మొదట దేశరాష్ట్రాలకు రూపుదిద్దవలయును. ఆ తరువాత భారతమాతను అంగహీనురాలుగా చేసి వేరైపోయిన, పాకిస్థానములను, నేపాల్, బూటాన్ మొదలగు వానిని భాషాప్రయుక్త రాష్ట్రాలక్రింద తిరిగి భారతదేశములో చేర్చుటకు పాటుపడాలి. ఈ విషయమును దృష్టిలో నుంచుకొని నాయకులు, పరిపాలకులు, ప్రజలు దేశమును సస్యశ్యామలము చేయుటకు పాటుపడాలి. ఆనాడే భారత గర్భ రత్నాల గర్భ యనిపించుకొనగలదు. భారతదేశము తిరిగి తన పూర్వ గౌరవ శోభలను పొందుగాక.

జైహింద్ !

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విద్యార్థి జీవిత కర్తవ్యములు

జి. లక్ష్మయ్య నాయుడు, II U. C.

భగవంతుని సృష్టిలో మానవజీవిత మతీతమైనది. మానవజీవితములోని కెల్ల విద్యార్థిదశయే అత్యుత్తమమని పండిత ప్రకాండుల వ్యాహృతి సత్యము. మానవ జీవితంలో కష్టసుఖముల పర్యాయపు రాకడ నైజము. సుఖము అధికమైనను కష్టకలాపముల వైపే దృష్టి సారించి మానవుడు మనఃఖేదమును బొందుచున్నాడు. ఆ కష్ట వేదనతో నాతడు తన జీవితాశయ నిర్వహణమునం దభావమును జూపి, దుర్మోహనిపీడితుండై పోవుచున్నాడు. కాని విద్యార్థి దశ ఏతద్వ్యతిరిక్తమై, సుఖదాయకంబై కష్టకలాపముల కన్నెఱుగక యుంటచే నాతడు తన జీవిత లక్ష్యముల సాధించుట కవకాశము ఉత్సాహము కల్గియున్నాడు. విద్యార్థి యనగ కేవలము చదువు నేర్చుకొనుట, యర్థించుట యని గాక విద్యయున ప్రవర్తనా యత్నార్థకమయి తన ప్రవర్తనాది సకల సుకార్యసముదయమును చక్కదిద్దికొనుటయే విద్యార్థి లక్ష్యమై యున్నది.

పాఠశాల విషయముగ నాతడు తన చదువుల యందు నేర్పరియై పరిశ్రామికుడై, బాగుగ పాఠముల వల్లించి జ్ఞానార్జనమునకు దొడగవలయును. నవీన ప్రపంచములో కేవలము పుస్తక పాఠములకే విలువలేక విద్యార్థియొక్క ప్రాపంచిక జ్ఞానమున కత్యంత విలువ కలుగుచున్నది. ప్రజాస్వామ్య ప్రభుత్వలక్ష్యమది; నైజగుణమది. ప్రతి బాలుడును, దేశీయ భావి పౌరుడు. అతడు తన దేశమును నడిపించి రాజ్యాంగ దక్షుడగ నుంట నేర్చుకోవలయును. అందుచే వార్తావాహికల పఠించి దేశముతో మైత్రి గల్గియుండవలయును. గురుభక్తి విద్యార్థికి పాఠశాల కార్యక్రమమున ముఖ్యమైనది. గురుభక్తి హీనుడు భావికాలమున నభివృద్ధి నొందజాలడు. గురుభక్తి వ్యక్తిత్వ గౌరవాభిమాన సంధాయకమే గాక విద్యార్థియం దొక నూతన చైతన్య మొదవ జేయుచున్నది. అతనికి గురుభక్తి యున్నచో గురువు నొడువు పాఠములం దేకాగ్ర చిత్తుడై యాలించును. దాన నాతనికి జ్ఞానాభివృద్ధియును కల్గును. గురువు నాశీస్సు లాతనిపై ప్రాలి యాతని భావి జీవితమునకు మార్గదర్శిత్వ మూనును. గురువుపై భక్తి కల్గిననాడే పెద్దలయెడ భక్తి తాత్పర్యములు జనియించును. అందుచే నాతడు పదుగుర పొగడ్తలకు, సౌహార్దికి గురియై యుచ్చస్థితి నవలీలగ సంపాదింపగల్గును. ఈనాటి నవ్యనాగరికతా జగతిలో పెద్దలయాశీస్సుల కంత విలువ లేకపోయినను; నేటి ప్రజల మూఢత్వము దానియుత్కృష్టత గుర్తెఱుంగక పోయినను నదియమేయమంత్రమువలె ప్రతి యొక బాలుని పైనను పనిచేయుచునే యున్నది. పదుగురచే మంచి యనిపించుకొనినవాడు ప్రపంచమునకే మంచి యౌచున్నాడు. ఆ మంచియని పిలుపించుకొనినవాడు చెడు కార్యములకు లోభితుడైనను నా పొగడ్తరక్షణార్థమైనను వానినుండి విరమించుచున్నాడు. గురువుల యాశీస్సు లమోఘ మంత్ర సంచయములు.

బాలుడు పాఠశాలయందు నెఱపు సుకార్య కలాపాలంతయు గణితము కాకున్నను నాతడు వానిని లక్ష్యము చేసికొని బాహ్య ప్రపంచమున నొనరింపవలసిన కార్యములు పెక్కులు గలవు. అతడు ప్రపంచ జ్ఞానమును, జీవితాశయములను దెలిసినవాడు. దానిచే ప్రవర్తనను జక్కదిద్దుకొని జీవితలక్ష్యమన్న నేమియో యెఱుగని యమాయక సోదరులకది నేర్పి వారికిగూడ జ్ఞానోపదేశ మొనరింపవలయును. నేటి విషయమును బట్టి పరికింప ప్రతి వ్యక్తియు రాజ్యాంగ వేత్తయై యుంట యావశ్యకము. వారు వేయు ఓట్లవల్లనే రాజ్యాంగ చక్రము నడుచుచున్నది. వారు ఓటు వేయునపుడు

మనుష్యుని గౌరవాగౌరవములను, వివేకమును, స్వార్థత్యాగమును, దేశసేవను, అన్యజనబాధారక్షణాపేక్షను దిలకించి వానికి యోటొసంగినందుచే రాజకీయ మంత్రు లందరును ప్రజాసేవా తత్పరులై రాజ్యాంగము బాగుగ నడచి దేశమున సుభిక్ష మేర్పడును.

విద్యార్థి తన కోపినంతవరకు సామాన్య ప్రజకు పరిసరములవారికి స్వాతంత్ర్య మన నేమి ? ఓటు హక్కు నే రీతిని వినియోగించకొనవలెను ? చెడ్డవారి కొసగుటచే రానున్న చెడుగు లేయవి ? యను విషయ విజ్ఞానమును ప్రసాదించవలసియున్నది. అప్పుడే వారు ఓపికతో కష్టముల నేర్చి తమ ఓ టధికారమును సువినియోగ పఱతురు.

ప్రపంచమున దేశములన్నియు విద్యావిషయమున ముందంజ వేసియున్నను, మన భారతావని పల్లెల యందుమాటచే విద్యావిషయముల నధమ పరిస్థితుల నున్నది. విద్యార్థులు, విద్యాగర్వితులు గాక పరిసర సామాన్య ప్రజకు విద్యా జ్ఞానము కల్గించవలయును. వయోజన విద్యా సంస్థల నెలకొల్పి వారి విద్యా బోధకై కృషి సల్పవలెను. బాల భటవర్గము లేర్పడి అనాథ జనమునకు సాధ్యమైనంతవఱకు సేవ చేకూర్చవలయును. గ్రామ ప్రజలకు ఆరోగ్య విధుల గఱపి గ్రామారోగ్యమునకై పాటుపడవలయును. ప్రతి విద్యార్థియు నిర్బంధ సైనిక శిక్షణనొంది మన గ్రామమును, పట్టణమును నిరంతరము సేవించి ప్రపంచమున శిరమునెత్తి తిరుగుట కవకాశము కల్గించు కొనవలయును.

విద్యార్థులు గ్రామముల కరిగి కుటీర పరిశ్రమల ప్రోత్సాహపరచి గ్రామ పునరుద్ధారణకై కృషి చేయవలయును. విద్యార్థుల సహాయము ప్రభుత్వమున కత్యంతావశ్యకము. వారి ప్రతికృత్యమునందు గూడ విద్యార్థులు తమ బాధ్యతను నిర్వర్తించి వారి శాసనములకు తోడ్పడవలయును. కాని విద్యార్థి సర్వకాల సర్వావస్థలయందును, రాజకీయములందు మగ్నుడై యుండరాదు. విద్యార్థికి రాజకీయ విషయముల తెలిసికొన నవసరమే కాని వాని నాచరణయందుంచుట కూడదు. ప్రభుత్వ శాసనములకు తోడ్పడు టాతని ధర్మము. విద్యార్థి తన జీవితదశలో క్రమశిక్షణకు భంగము కల్గించరాదు. క్రమశిక్షణను తన సంస్థలలో వృద్ధిచేసి దానికి బాధ్యుడు గావలయును.

విద్యార్థి కేవల విద్యా సేకరణమునేగాక పరిశ్రమలం దారితేరవలయును. నేటి విద్యార్థి నికరము పని యనిన నెంత ఏవగింత తెచ్చికొనెదరో విదితము. విద్యార్థి తన జీవితలక్ష్యము నుద్యోగ దిశలో సారింపక వ్యవసాయాదిక పరిశ్రమల వైపు సారించవలయును. అతడు చదివి పరిశ్రమాధినాయకుడైనచో నా పరిశ్రమను జ్ఞానయుతముగ నడపి యభివృద్ధికి తెచ్చును. సంభవించిన కాటకము తొలగును. అప్పుడే గ్రామ సీమలందు విజ్ఞానము ప్రబలి దేశము బలపడును. విద్యార్థి తన దేహ బలమును, ఆరోగ్యమును ముఖ్యముగ నభివృద్ధి జెందించు కొనవలయును.

చెట్టై వంగినదిమానై వంగనట్లు విద్యార్థి దశలోనీకర్తవ్యముల నెరవేర్చని యతడు తన పౌరతత్వములో రాణింపజాలడు. ప్రతి విద్యార్థియునీ విషయములనాచరించిననాడే దేశమందలి ప్రతి పౌరుడు సుహృదయము కల్గి యైకమత్యబంధితుండై దేశాభివృద్ధి నల్గడల నప్రతిహత తేజోవికాస విన్యాసముజల్పును.

ఈవిధముగ విద్యార్థులు ప్రభుత్వమునకు ప్రజలకు తోడ్పడి తమ కర్తవ్యములకు భంగము కల్గకుండ పాటువడిననాడే దేశము విద్యాప్రపూర్ణమై, విజ్ఞానవిలసితమై సాటి దేశాలమధ్య నిజౌన్నత్య నితాంత గర్వముతో మస్తకము నిక్కించి నెగడగలదు. ఆనాడే ప్రతి భారత నారీమతల్లి పుత్రుడును అమందానంద సాగరవీచీడోలికలలో నొక్క మారు సగర్వముగా నూగితేల గలదు.

నీరు

పి. ప్రభాకర గుప్త II U. C.

పాఠక మహాశయా ! ఏమీ ! నీటిని గాంచినంత తల గోకికొనుచు, నిరాశ చేసికొని, దాని లోతుపాతులను గమనింపకయే పుటల త్రిప్ప నుంకించుచున్నావా ! వలదు ! వలదు ! కొంచెము దయచేసి కడవఱకు పఠింపుము. అదుగో వలదు ! వలదు అప్పుడే తిరుగవేయుచున్నావు. నిదానస్థులను, దీర్ఘాలోచనానంతరమే కార్యమును గావించు వారికి నిలయమైన భారతదేశీయుడవు. భావి భారతాభ్యుదయమునకై పాటుపడవలసినవాడవు ఇంతమాత్రము శాంతి సహనములు లేకున్న ఏలాగో కదా ! కడవఱకు చదువుమని నేను నిన్ను ప్రార్థించుచున్నాను.

తెలుగున పైశీర్షిక నామధారిగను, అరవమునందు తణ్ణీరు, ఆంగ్లమునందు వాటికి (Water) అనియు, ఎన్ని భాషలీ యఖండ విశ్వమునందున్నవో అన్ని రకములైన నామములం బరుగుచున్నను, ఆ పేర్లన్నియు సూచించున దంతయు ఒకే వస్తువు. ఆదే సర్వ జీవులకును, బీద ధనికులనియు, పాపులు పుణ్యులనియు, దురదృష్టులు అదృష్టవంతులనియు, భేదములేక యెల్లర కందుబాటులో నున్నదియు, జీవనాధారమైనదియు, విశ్వమునందు భూభాగముకంటె అధిక భాగము నాక్రమించినదియు. ఇందుగలదు అందులేదని చెప్ప వీలులేక ఎక్కడగాంచినను, తన నిజస్వరూపముననో లేక వేరురూపముగనో వ్యాపించియున్నది ! అదేది? అదే నీరు.

ఇట్టి సకల ప్రాణులకు జీవనాధారమైనదియు నిష్పక్షపాతబుద్ధితో నుండునట్టి నీటిని గురించియు, దాని పుట్టుకను గుఱించియు ఎఱిగియుండుట, చర్చించుట, దాని దాతృత్వమునుగూర్చి స్తోత్రము చేయుట మన విధియైయున్నది. భూలోకమునందు బావులందును, చెఱువులందును, నదులందు, సముద్రములందు కానబడుచున్నను దీని నిజపుట్టుక స్థానము పూర్వులననుసరించి మేఘములనియు, మేఘాధిపతి వరుణదేవుడనియు, అతని మెప్పించి అతని దయకు పాత్రులమైనచో అతని యిచ్ఛపై వర్షరూపమున నీటిని పొందగలుగుచున్నామనియు గలదు. ఆదిశక్తి యాయని భ్రమింపజేయు ప్రపంచమునే తన అఖండ అగ్నిజ్వాలలచే అంతమొందింప సమర్థమైన అణు శక్తిని గన్న యీ నవనాగరికతా రసాయన లోకమునందు మేధావులనియు, పెద్ద పెద్ద బిరుదములందిన శాస్త్రవేత్తలు అఖండ ప్రయత్నములు చేసి రెండు అణువుల ఉదజనిని ఒక అణువు ప్రాణవాయువును విద్యుచ్ఛక్తి సహాయముచే కలియునట్లు చేసి నీటిని కృత్రిమముగా తయారుచేయుటయందు సఫలీకృతులైయున్నారు. మఱియు స్వాభావికముగా జలజననమును గుఱించి వారభిప్రాయమేమన జలాశయములలోని నీరు సహస్రకిరణుని రశ్మియొక్క వేడిమికి ఆవిరిచెంది ఆ యావిరిచే మేఘములవతరించుచున్నవనియు, మఱి యీ మేఘములు శీతలవాయువుల తాకుడుచే కఱిగి మెత్తనై వర్షరూపమున నీరు తిరిగి యథాస్థానమునందు చేరుచున్నదట. ఇట్లు నీటినుండి మేఘములుగాను, మేఘములనుండి నీరుగా మారుచు తనరూపమును మార్చుకొనుచు చిరంజీవియై మన యవసరముల దీర్చుచున్నదని తెలియనగును.

రత్నాల సీమలు కటికరాళ్ళ సీమలుగా మారుటకును, కఱవులు సంభవించి ముప్పెత్తుకొను వారటుండ జీవితమునంతయు జబర్దస్తీగా జరుపక పోయినను తానారగించి తన్నాశ్రయించిన వారిని కడుపార భుజింపజేయునట్టి సంసారము లెన్నియో ఆకలిబాధచే పడరాని పాట్లుపడి ఆకలివలన తేళ్లు,

పాములు జొరబడినట్లున్న యుదరము నొక చేతిలో నొత్తిపట్టుకొని, ఆకలికి తాళలేక అలమటించుచున్న బిడ్డల మఱియొక చేతితో నోదార్చుచు కడ కోర్వలేక ముష్టెత్తుకొనుటకు ప్రారంభింప, ఆత్మాభిమానమును విడువజాలనివారును, దానము చేయుటకేగాని దానము గ్రహించుట కెఱుగనివా రెందరో, పొట్టను పూరించుటకై పరుల నాశ్రయింప లజ్జజెందిన వారెందరో, మలమల మాడినవారు మాడిపోగా, మిగిలినవారు ఆత్మహత్య గావించుకొని మనశ్శాంతి నందుచున్నారు. దీనికంతయు కారణమేది, వర్షములేమి, దానిచే జలశూన్యత, అందువలన పచ్చని పైరులు పటపట మని సూర్యరశ్మికి తాళలేక మాడిపోవుటయేగదా ! కాబట్టి నీటిప్రాముఖ్య మెంతయో యూహింపను, విలువ కట్టుటకును పాఠకులకే వదలివేయుచున్నాను.

పై కష్టములను నిరూపించుటకై వర్షము లేమిచే ముందటి వర్షమువఱకు బాధపడుచున్నట్టియు మృత్యువు ముఖమునందు తాండవించుచున్నదో యనునట్లున్న, గింజుకొనిపోయిన రత్నాలసీమ రాయలసీమ యని పేరుగాంచిన రాయలసీమ బీద ప్రజలను ఉదహరింపవచ్చును.

ఆహా ! వర్షము కురిసినంతనే ప్రజల ముఖములందు ఆశాపూరితమైనట్టియు, సర్వకష్టమును మరపింపజేయు నట్టియు, ఒడలునే మఱపించునట్టియు, విలువ కట్టుట కలవికాని చిఱునగవు పెదవులపై తాండవించుచుండ మనశ్శాంతి కలిగినను శారీరకముగా కష్టపడుటకై, దేశ సౌభాగ్యమున కునికిపట్టైన పల్లెప్రజలు మడకలను భుజములపై వైచుకొని ఎడ్ల నదలించుచు పోవుచున్న దృశ్యమును గాంచి యానందింపవలసినదేగాని వ్రాసి యానందింప జేయుటకు వీలుకానిదని నుడువ సాహించినందులకు పాఠకులు నన్ను మన్నింతురుగాక ! వర్షించినకొలది దినములందే భూమంతయు పచ్చలతో పఱచినట్లు మైదానములందు గడ్డి నూత్న విజయమునందినట్లు తలలు పైకెత్తి చూపుచు భూమాత వస్త్రాభరణములై వెలయుచుండ నీటి యాధారము నొందిన బీజములు తమ్ము ముద్చుకొనియున్న భూమాతతో పోరాడి విజయము గాంచినట్లుగా మట్టినంతయు వెలికి దోసి విజయసూచకముగా నిలచియుండుటయు, పైరులు నీటి లేమిచే కలిగిన రోగములచే కొనలంతయు ఎఱ్ఱగా వాడినవన్నియు తిరిగి యథారూపము నందుచుండుటయు చూచి యానందించుచుండ జీవిత కష్టములనే మఱపించునుగదా. పొదలు మొదలు మహా వృక్షముల వఱకు చిగుళ్ళు చిగిర్చి నూత్న శోభచే నొప్పుచు ఫల పుష్పములతో నొప్పుచుండగా కడుపార యారగించిన పక్షి బృందముల తియ్యని పాటలకును ఆధారమేది నీరుకాదా !

వర్షరూపముగా యథాస్థానము నందిన నీటిబిందువు లన్నియు నొకటిగా జేరి సెలయేళ్లై పర్వతములలోని శిలలందు చిన్నచిన్న గంతులు వేయుచు జలజలమని శబ్దించుచు ప్రవహించుచున్న ప్రదేశము నంతయు తన నీటితో పవిత్రము చేయుచు, సస్యములకును పంటలకు నాధారమై మనుష్యుల స్నానపానార్థమై మధురసలిలముల నొసంగుచు నిట్లనేక విధములుగ సకల జీవులకును సేవచేయుచు, ప్రస్తుత సేవాసంఘములలో ప్రథమస్థానము బడయ నర్హమై తన భర్తయైన సాగరుని కౌగిలిలో జేర పోవుచుండ బహు భార్యాత్వము నిషేధించిన ప్రస్తుత నవనాగరికతా ప్రపంచము సముద్రు డనేక భార్యల పొందుచున్నాడనియు, దానిచే దండనార్హుడనియు తామాతని దండింప సమర్థులు కాక పోవుటచే నదులు సముద్రుని చేరకుండుటకై ఆనకట్టలు కట్టి ఎడబాటు కలిగింప ప్రయత్నించుచున్నారా యని సంశయము పొడమ జేయుచున్నది. కాని ఎన్ని యాటంకములు కలిగినను ఎన్ని కష్టముల కోర్చియైనను నదులుమాత్రము తమ నాధుని పొందు చేరుట మానలేదుకదా ! ఏదో విధముగ తప్పించుకొని భర్త పాదసన్నిధిని చేరి అతని కౌగిలియందు లీనమగుచున్నవిగదా ! కాబట్టి నీటి విలువ నూహింపను, విలువ కట్టుటకును మనతరముకాదుగదా !

విద్యార్థి జీవితము

రచయిత : బి. వరదరాజులు రెడ్డి;

జూనియర్.

విద్యార్థి యను పదమునకు కేవలము విద్యాసంగ్రహణార్థమే గాక, భావికాల పౌరజీవన విధానము, దేశ సంరక్షణ తంత్రాదులన్నిటియు దెలిసికొనుటయై యున్నది. విద్యార్థి కేవలము పుస్తక జ్ఞానముపైననే యాధారపడి యున్నచో భావికాలమున నాతడు రాజకీయ తంత్ర మెఱుంగ నేరక, దేశ, గ్రామ పునరుద్ధరణోపాయజ్ఞాన శూన్యుడై, తన దేశమునకు తగిన పౌరుడు గాలేక నశించి పోవును. ప్రతి విద్యార్థియు భావిపౌరుడౌటచే తన పౌరధర్మములను పాఠశాలా కాలమునందే యెఱింగియుండవలెను. అతనికి వక్తృత్వ శక్తి ప్రధానము. భావిలో ప్రజకు ప్రభుత్వవిధానము, రాజకీయము బోధించి దేశము నభివృద్ధిజేయవలయునన్న సామాన్యప్రజకు బోధన యత్యంతావశ్యకము. అట్లు బోధించుటయందు సభాకంపము లేక, ప్రజ కేరీతి బోధించిన రుచికరముగనుండి వారు వాని ననుసరింతురో తెలిసికొనుట ప్రధానము. ఈరీతి నాతనికి వక్తృత్వమున నేర్పుగల్గుటకు మునుపటి నుండియు, విద్యార్థి దశలోనే పునాది పడవలయును.

ప్రతి విద్యాసంస్థయందును సారస్వత సంఘములు వెలయుచుండును, ఆ సంఘములు విద్యార్థి భావి జీవితమునకు చుక్కానులవంటివి. అందు తన పుస్తకములయందు నేర్వని నీతిని, ప్రపంచ జ్ఞానమును విద్యార్థి నేర్వగల్గుచున్నాడు. ఈ సంఘములు సాధారణముగ నున్నత పాఠశాలలయందు ప్రతి వారము సమావేశమగుట గలదు. కాని కళాశాలలయందు విరామరాహిత్యమువలన త్రైమాసికముగనో, ద్వైమాసికముగనో నొక్కపరి సమావేశమగును.

విద్యార్థి తన యుద్రేకముచే నిందు పాల్గొని యుపన్యసించుటచే నాతనికి సభాకంపము నశించును. క్రమేణ యతనికి దృఢమైన వాగ్ధార సమకూరును. అతడు ప్రజ కేరీతి నుపన్యసించిన రంజకముగనుండునో నేర్చుకొనకల్గును. మఱియు నానాప్రదేశములనుండి పండిత ప్రకాండుల నాహ్వానించుటచే, నా మహామహులు విద్యార్థి తన పాఠశాలావరణమున నేర్వనేరని క్రొత్త విషయములను, రాజకీయ తంత్రములను నుపన్యసించి యాతని మనః పద్మమును వికసింపజేయుదురు.

ఈరీతి విద్యార్థి సారస్వత సంఘములచే భాషాజ్ఞానము, రాజకీయము, వాక్చాతుర్యము, సంపాదించును. ఆ విషయము లాతనికి భావిలో నేరీతి నుపకరించును?

మన భారతదేశ మీనాడు సంపూర్ణ స్వాతంత్ర్యమనువీధిలో లీలావిహారములు నెరపుచున్నది. కాని నేటికిని నార్థికముగ, సాంఘికముగ, వైజ్ఞానికముగ, వ్యవసాయికముగ సుస్థిరమైన స్థితులేర్పడకున్నవి. ప్రపంచమునందు మన దేశము ముందంజ వైచి యన్ని విషయములందు బాగుపడవలయునన్న మానవులలో పటుత్వము, కార్యనిర్వాహకత, వాక్చతురత ప్రబలవలెను. చెప్పినదంతయు చేయుటకు ప్రతివాడును సన్నద్ధుడుగా నుండవలెను. ఆశక్తి యీనాటి భారతావనిలో తరిగియున్నది. భావిభారత పౌరులీ లోటును దీర్చుటకు కంకణ బద్ధులు గావలయును. అందులకు సారస్వత సంఘ

ములు కొంతవఱకును తోడ్పడగల్గుచున్నవి. విద్యార్థి తన విద్యార్థి దశనుండియు మంచి నడవడులలో, క్రమశిక్షలో పెరిగినయెడల నాతడు తన యౌవన వార్థక్యములలోగూడ సుస్థితిని గోల్పోజాలడు.

అట్టి సుస్థిర క్రమశిక్షణకు సారస్వత సంఘము లెట్లు తోడ్పడగల్గుచున్నయవి? బాలురు తమ చిన్ననాటి విషయములను తన జీవితములో మరువనేరరు. వారికి జ్ఞాపకశక్తి యధికము. అనుకరణ శక్తి యత్యధికము. అప్పుడీ సారస్వత సంఘములు సమావేశమై, గొప్పవారాహ్వానితులై వారికి మంచి నడవడికలు నేర్పి, తమ భావిజీవితమెటువంటిదో క్రమశిక్షణవలన గలుగు లాభము లెట్టివో, ఆరోగ్య విధాన మెట్టిదో నేర్చినయెడల, బాలురు వానిని తప్పక యనుసరింతురు. వారి కెవరైన గొప్పవారొక మాట నుడివిన నది యొక కొండగ గాన్పించును. మంచియైనను, చెడ్డయైనను సులభముగ ననుకరింతురు. ఈరీతి సారస్వత సంఘములందు వారు మంచి శిక్షణ నొందుటచే భావికాలమును సరిదిద్దుకొనుచు తమ దేశమున కెంతవఱకైన లాభపడగలరు. మొలకై వంగనిది మ్రానై వంగునా?

తమ బాల్యదశనుండియు వారు సారస్వతసంఘములందు పాల్గొనుచుండుటచే వారు చెప్పినది చేయుటకు ప్రయత్నింతురు. వాగ్ధార సుస్థిరమగును, ఈరీతి సౌజన్యము, క్రమశిక్షణ వారియందు వృద్ధియగుటచే తమ యున్నత విద్యాకాలమునందు వారొకరిపై నొకరు పోటీగా కార్యనిర్వాహణకు గడంగుదురు. తమ గ్రామోద్ధరణము, దేశోద్ధరణము ఆవశ్యకమని వారికి బాల్యావస్థయందే నాటుకొనును. తమ జీవితలక్ష్యమదియే యని వారు కృషింజల్పుదురు.

నేడు మన భారతావనియందు నిరక్షరాస్యతారాక్షసి విలయతాండవ మొనరించుచున్నయది. ఆ నిరక్షరాస్యత నిర్మూలముగ వెలార్చబడినగాని దేశము బాగుపడనేరదు. అందులకు గ్రామ ప్రజలకు తగిన రీతి బోధించి వారి మనస్సును విద్యదిశకు ద్రిప్పజాలిన వాక్చాతుర్యము గల్గిన నేర్పరు లావశ్యకము. అట్టి నేర్పరితనము ఒక్కనాటితో లభించునది గాదు. అది బాల్యమునుండి రావలయును. మన దేశమున దాదాపు ఏడులక్షల గ్రామములున్నవి. నూటి కెనుబది జనసంఖ్య గ్రామవాసులదే. ఆయనాగరకులను, విద్యావిహీనులను నాగరకుల జేయుట ప్రభుత్వమువలన నెరవేరనేరదు. అందులకు విద్యార్థుల సాయమాకాంక్షింపదగినది. ప్రతి విద్యార్థియు కళాశాలా విద్యానంతరము గ్రామములలో రెండు సంవత్సరములు పర్యటన జల్పి విద్యాప్రచారణ నెరపవలయునని ప్రభుత్వమునందొక చిత్తు చట్టమమలు పరుపబడెనుగాని, నేటి మన వాతావరణ దౌష్ట్యముచే నది యమలు జరుప వీలులేకపోయెను. ప్రతి విద్యార్థియు బాల్యమునుండి వాగ్ధారయందు నిపుణుడై, గొప్ప యుపన్యాసకుడై, కార్యదీక్షాతత్పరుడై ప్రజాసేవ యొనరించినచో భవిష్యత్తునందు, దేశము బాగుపడుటయేగాక, యాతడు తన జీవితమును సుఖప్రదాయకముగ, సేవాతత్పరతతో, కీర్తి సంపాదనతో గడుపగల్గును.

CONNEMARA PU[illegible]
10 DEC 1955
MADRAS

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